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## AUDIO-VISUAL INSTRUCTION

There is no doubt about the benefits of modern audio-visual aids in the classroom. Through them students can actually visualize great historical events as they happened; they can hear the voices of great men; they can view any place in the world as well as all the seeming miracles of modern science and industry.

There is, of course, the danger of indiscriminate use of these aids or too great reliance on them. They are aids; they are part of good instruction; and the test of them is the part they play in good instruction. Their primary purpose is to help the student in his self-activity and to facilitate the work of the teacher. Pictures, charts, diagrams, especially when seen as enlarged, clear projections, can do what hundreds of words could never do.

Even recreational motion pictures may have a definite educational value. Hence, one of the things that schools could do is to create a demand for educational films for both school and adult education. Teacher-training institutions have introduced courses on audio-visual education instruction and supervision; and supervisors of audio-visual instruction are on the staffs of city and state superintendents of schools.

The classroom teacher is expected to use available audio-visual equipment in the interest of better teaching. When these facilities will aid pupils and students to better comprehension of subject matter, the school and teacher must provide them. — *E. A. F.*

## YOUR JOURNAL

This is the annual Audio-Visual Education number of your JOURNAL. It has been planned to assist teachers in solving their audio-visual problems. The section entitled *Audio-Visual Teaching* in the table of contents is concerned chiefly with films, slides, and broadcasts. The older types of audio-visual appeal in teaching are represented in the dramatizations by which our Lady's message and a Gospel narrative are conveyed with appeal to the eye and the ear; the little Action Poems and the Rhythmic Drawing; the picture of Our Lady of Fátima; and other illustrations.

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# The CATHOLIC SCHOOL JOURNAL

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No. 5

## Educating for Christian Family Living

*Sister M. Annetta, P.B.V.M.\**

**D**ISCUSSION of family life took top priority in a meeting of the American Hierarchy last fall. This is not surprising, since the Vicars of Christ have emphasized no topic with greater solicitude and greater frequency in recent years than that of the family. The sacredness of marriage, the sanctity of the home, the dignity of family members, the needs requisite for proper living, have been echoed and re-echoed by successive Pontiffs until today the challenge to take positive action for the betterment of family life is one which no one can in conscience ignore.

Sound family life is the training school for civic, social, moral, and spiritual life. The rapid downward trend of family life in the United States is, therefore, a matter of concern to all civic-minded people as well as to those interested in the welfare of souls. Attempting to halt this downward spiral and thus secure for the family its rightful position in society, the Bishops suggested, as a corollary to the statement that "the family needs religion," that "courses on family life in schools . . . should be widely encouraged and zealously promoted throughout our country."

Some Catholic educators have already sought means of educating for family living. Many will be stirred to new efforts by the Bishops' statement. To the educator who has a genuine desire to conform to the Bishops' recommendations, but has not as yet envisioned the place of family life education in the secondary curriculum, nor the possible content of a program sufficiently broad to meet the need, we offer in this article a description of an over-all Christian family living program. As a required four-year program, it has proved workable in the schools that have introduced it. It has given a large measure of satisfaction to parents, teachers, and pu-

pils; and, as far as can be judged, after the short lapse of six years since its inception, has stimulated interest in, encouraged the desire for, and given the basic knowledge for true Christian family living.

### Why Such a Course?

Before beginning a discussion of the program, however, it may be well to point out the role of family living education in the secondary curriculum. Any program introduced into a Catholic school should be consistent with the aims of Christian education — aims which Pope Pius XI summarized in one phrase, "the development of the whole man." While the meaning of that phrase — the physical, social, aesthetic, mental, moral, and religious development of the individual — is perfectly clear to all of us, yet just what line of action would be followed in order to promote this development is oftentimes not too clear.

Let us see, then, just what this development entails. If there is to be healthy physical development, there must be an understanding of the laws of physical growth and of health; if there is to be proper social development there must be a formation of correct attitudes; if there is to be aesthetic development, there must be instilled an appreciation of the beautiful and of the importance of beauty in the enrichment of daily living; if there is to be normal mental growth, then there must be a widening of the fields of interest and a challenge to reflective thinking; and above all, if there is to be moral and religious development, there must be a setting up of inspiring ideals, an understanding of the truths of faith, and an acceptance of the principles of moral conduct.

### The Whole Man

Of necessity, then, an educational program consistent with Pope Pius XI's in-

junction to educate the whole man must set up ideals, suggest attitudes, provide interests, and offer opportunities for acquiring understandings and factual knowledge. These intangibles, however, are not enough. They do contribute to the fullness of being, but there is something incomplete. Human nature must express its being in doing, and particularly is this true of woman. If she is to be true to her nature, she must give of herself, she must do for others; hence an adequate educational program must include the practices and skills consonant with, expressive of, and necessary for complete living.

Now, after many years of study in evaluating true education, after much deliberation, and finally after actual experimentation, the writer has found that one way of insuring the possibility of the development of the whole person is through the integration in the high school curriculum of a Christian family living program — a required program that takes up a daily period for the four years of high school.

By the time the reader has followed the explanations of the units of the program, he will see that this program does provide the ideals, interests, appreciations, understandings, attitudes, practices, and skills which blend together in a process that should develop the whole person; that it is a functional program, not formed by a mere juxtaposition of courses relating to home and family life, but is rather a fusion of elements from all the areas of interest connected with home and family — a fusion effective through the application of Christian principles to all these areas. In other words, each unit of the Christian family living program is an integral part of an organic whole, the soul of which is the Christian faith which gives it life and spirit.

We will now present a brief discussion of

\*Academy of the Presentation, San Francisco 18, Calif.

the individual units (as they appear in the outline below) touching upon the role of each in the development of the whole person.

### Family Living — Ninth Grade

The ninth-grade family living units serve to introduce the high school freshman to the wonders of her own personality, to a consideration of her specific needs, and to the happiness found in real Christian family life.

In *Personality and Family Relationships*, the girl analyzes her past development to discover just what makes up one of these entities called a "person," coming ultimately to the realization that she is, first and foremost, a Christian with a supernatural destiny. Then she plans her own personality development based on Christian principles which will determine the books she reads, the friends she makes, the hobbies she chooses, the entertainments she attends, etc. Next, she moves her personality into the family circle, discussing the basic qualities of happy family life. Her desire for the building of her own Christian family life now and in the future spontaneously develops when the pupil realizes the lasting beauty of true Christian family life.

Whereas the first unit in the freshman year lays emphasis on the interior virtues, qualities, attitudes, and interests which make up a person, the second unit, *Good Grooming and Charm*, reveals the external effects of the acquisition of a Christian

personality. The importance of cleanliness and attractiveness in personal appearance is stressed, and practical rules for personal hygiene are laid down. The fascination of discovering the most appropriate hair style or wardrobe plan for herself leads many a pupil to a lengthy after-school consultation with her teacher. Gradually, each girl comes to the realization that modesty and attractiveness go hand in hand.

With plans for her own development formulated, the pupil moves into the area of the home. Her Christian family must find its place in a home which radiates a Christian spirit, in a home in which the Sacred Heart is enthroned as King. Thus, the unit, *Physical Aspects of the Home*, builds up the requirements for a well-ordered, adequately planned house, and emphasizes the fact that this structure is likewise a temple. Different types of architecture are studied and evaluated, and the pupil makes scale drawings of each room of her dream house. Her study of well planned kitchens leads her directly to the fourth unit on *Foods and Sanitation in the Kitchen*. Naturally, the pupil does not become a culinary expert in six weeks, but this unit does develop the desire to cook, to experiment in the kitchen, and to undertake the preparation of family meals. Cleanliness and order in the kitchen are stressed, and practical cooking experiences are had for all of the basic types of foods.

Other activities which may be undertaken in the home enter into the unit on *Fabrics and Crafts*. Here the pupil who

has hitherto looked with horrifying glances on knitting needles and crochet hooks finds a secret delight in her newly acquired skills. Weaving and stenciling provide other profitable uses of leisure time and, incidentally, bring the pupil of 1950 closer to the traditional home activities that, until very recently, were the proud heritage of every woman. Offering a counterpoise to the many commercialized and costly recreational opportunities outside the home, this unit provides opportunities for pleasurable as well as profitable leisure time activities within the walls of the home.

Since a large number of the girls employ much of their leisure time in caring for little children, the sixth unit on *Child Care* gives the pupil a deeper understanding of and a new appreciation for the Christian dignity of a child. The pupil gradually becomes aware of her responsibility to assist her younger brothers and sisters and other children with whom she comes in contact, in their physical, mental, religious, and social development; and she utilizes her "baby sitting" hours as laboratory observation periods, on the basis of which she gives informative reports to the class. Appropriate toys for various age levels and books for the cultivation of worth-while reading habits in children likewise find a place within this unit. The tremendous influence exerted on a child by the example of an older person is stressed, and thus the girl is further challenged to perfect her own personality so that her actions may be worthy of imitation by her small charge.

## CHRISTIAN FAMILY LIVING PROGRAM

### Academy of the Presentation

#### NINTH Grade — Family Living I

<i>Unit I</i> Personality and Family Relationship	<i>Unit II</i> Good Grooming and Charm	<i>Unit III</i> Physical Aspects of the Home	<i>Unit IV</i> Foods and Sanitation in the Kitchen	<i>Unit V</i> Fabrics and Crafts	<i>Unit VI</i> Child Care I
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#### TENTH GRADE — Family Living II

The Science of Living Things (Two Semesters)

Elective: Clothing I

#### ELEVENTH GRADE — Family Living III

<i>Unit I</i> Family Finance and Consumer Information	<i>Unit II</i> Meal Planning Food Preparation Hospitality	<i>Unit III</i> Mental Hygiene	<i>Unit IV</i> Use of Leisure Time	<i>Unit V</i> Art in the Home	<i>Unit VI</i> Home Nursing
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Elective: Clothing II

#### TWELFTH GRADE — Family Living IV

The Growth and Development of the Whole Person (Two Semesters)

The Family: The Basic Unit of Society (One Semester)

Marriage Preparation (One Semester)

Electives: Clothing III; Advanced Foods and Dietetics; Vocational Nursing

### Family Living — Tenth Grade

*The Science of Living Things* includes a study of functional biology with special emphasis on nutrition and a practical application of the studies made in the course through productive gardening. In the first year the pupils have become imbued with the dignity of their persons, have evaluated their roles in family life, and have been exposed to interests and skills which will assist them in the future. Above all, they have come to the realization that God is the Source and Goal of all their activities, that only as they know and serve Him will they lead purposeful Christian lives. But the knowledge of God is not difficult to obtain for He, the Creator, is mirrored in all His creation. Every being reflects God in some way. A girl who can see the Divine Plan in a dog or a frog, in a lily or a turnip, is better able to respond to the Divine Plan in her own life. A girl who can appreciate the loving care of God for the birds of the air and the lilies of the field can better realize the power of the Divine Providence which guides her life. Such is the main purpose of these units: to make a study of God's creatures—the whole hierarchy of created beings—and to see them in their true perspective as reflections of the infinite perfections of God.

It is through the laboratory study of plant life that the pupil first perceives the beauty, the harmony, the order in God's Plan of Creation. A study of the senses, instincts, and power of locomotion in animals gives the pupil an appreciation of the human being who has all of these things, but has also—and of far greater value—an immortal soul which entitles him to his place as the king and masterpiece of all creation. Likewise, knowledge of the reproductive processes in plants and animals leads to a deeper understanding of God's minutely planned design for the perpetuation of species.

After studying the processes of plant and animal nutrition, the pupils are ready to learn the elements of human nutrition, and the importance to the body of the food it consumes daily. In order to encourage the pupils in the maintenance of optimum health, this unit provides information on all the factors which go to make up healthful living: exercise, sleep, posture, and cleanliness as well as proper food. Special emphasis is placed on the necessity of adequate diet by a study of each pupil's daily menu, analyzed in the light of her daily requirements for calories and food nutrients.

A second practical application of our subject matter lies in the unit on *productive gardening*. In many ways the knowledge gained throughout the entire year's study is made practical in this activity. Gardening is not only a healthful, open-air activity, but it also affords a power bond of unity in family life. Family co-operation in determining the choice of

flowers and vegetables to be planted must be based on the family's appreciation of the beautiful, of their knowledge of nutrition, of soil, and of soil requirements. Then, again, there is the real thrill experienced only by a gardener when she realizes that she is sharing in God's creation: she has planted the seed; God has given the increase.

*The Science of Living Things* should thus open a new world to the sophomore pupil. She should come to know God better through his creatures, and recognize the Divine Plan in the things about her.

### Family Living — Eleventh Grade

The eleventh-grade girl is at a real crossroads between childhood and womanhood. School, fun, and outside activities may occupy a large share of her thoughts; but her gradual initiation into home responsibilities and her increasing sense of herself as an adult put her into a frame of mind receptive for information regarding family finance, meal planning and hospitality, home furnishings and decoration, home nursing, and the beneficial use of leisure time. Therefore, units covering all these phases of family living have been incorporated into *Family Living III*. An additional unit, mental hygiene, has been added for a twofold purpose: to alert the pupil to her responsibility in developing balanced mental attitudes, and to acquaint the pupil with the true nature and need of emotional control.

In the unit Family Finance and Consumer Information, the pupil learns that improper money management within the home is a basic cause of family discord and, hence, she is placed in a receptive attitude for such consumer information as will enable her to run her household justly, economically, and prudently. Budgeting, credit devices, savings, grades and labels, advertising, and consumer ethics all find a place in this unit.

*Meal Planning and Hospitality* teaches the girls the advantages of careful meal planning both for the health and for the happiness of the family. They are introduced to the knowledge of accepted customs in the use of table appointments, of conduct at table, and of the qualities expected of a gracious hostess or of a desirable guest. They learn, too, that cooking can be an art rather than a chore, and that real personal satisfaction can be derived when skill in food preparation leads to family appreciation or to social recognition.

The unit on Mental Hygiene fills a real need in the confused world of the adolescent who is neither child nor woman and yet is a little bit of each. Beginning with a concept of man's rational nature, the unit emphasizes the truth that if man is to attain success in his quest for happiness, he must direct his abilities toward true good and not toward apparent good. Mental disorders, their underlying character-

istics and their causes, are touched upon in order to demonstrate that the index of normalcy is emotional control; to show that man's mental health is not determined by circumstances, but by his reaction to them; and to point out the fact that man possesses a stable and balanced personality when he follows consistently the inclinations of his nature guided by the promptings of grace as a means of his return to God.

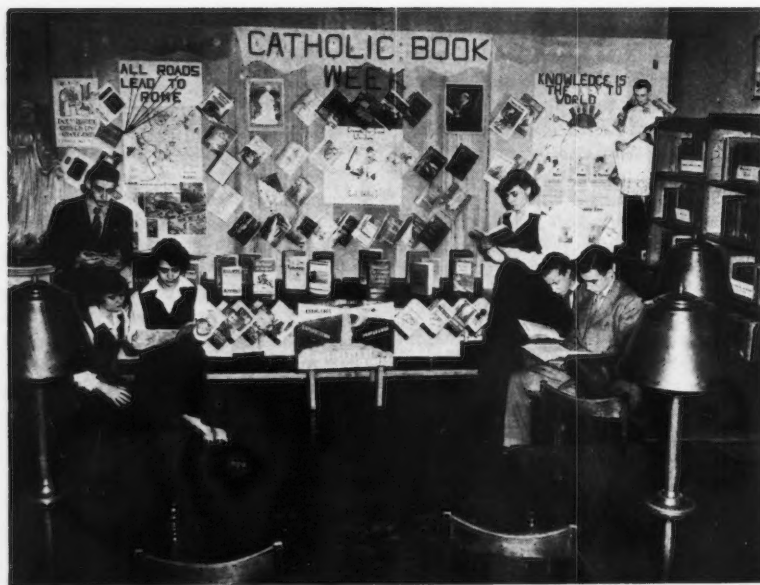
Our teen agers today have unlimited opportunities to grow in music appreciation; but, because there is so much of the bad as well as the good offered, it is necessary that they receive guidance and training in this field. One of the principal points emphasized in the unit, Music for Leisure, is that real enjoyment can be found in good music. The learning of songs and hymns for group singing at home, for special occasions, and for liturgical seasons, and the acquaintance of pupils with the elementary principles of harmony reveal to them the joy of active participation in music. Orchestral music, the great composers, the great operas—all these are touched upon. Lastly, as a study of the music of the different nations and races is an aid in understanding their spirit and culture, a brief study of Indian, Negro, patriotic, and national types of music is made.

It is during the "critical teens" that the girl begins to see her home and its furnishings as they may appear to the eyes of others. The unit, Art in the Home, then, answers a definite need. It shows the pupils how to apply the principles of design, balance, and color harmony to the home and its furnishings. Thus, pupils come to a recognition of the need for beauty in the home and in its surroundings; they acquire skill in using simple and inexpensive objects to make the home more attractive; and they develop judgment in making wise selections and pleasing arrangements in furniture and decorative objects.

The unit on Home Nursing teaches pupils the simple skills necessary for taking care of a bed patient at home, and for taking emergency care of the various types of accidents and common illnesses that occur in the average home.

We have seen how, throughout the whole of her eleventh grade, the teen ager is given units in family living that accord with the particular interests of her age. New lines of interest in what may have been old, familiar chores change the carrying out of these tasks into an art whose performance demands skill, arouses sincere appreciation for the skill, and gives a real, personal satisfaction to the performer. The false attitudes and ideals inculcated by so many agencies of our secular and materialistic society are corrected, and Christian ideals of family life are presented in a newly clarified atmosphere. The ideal of marriage loses its glamorous glitter and





*Catholic Book Week at St. Aloysius High School, Jersey City, N. J.  
The Sisters of Charity are in charge of the school.  
Sister Anna Seton is librarian.*

becomes luminous with the knowledge of the role that should be played by the true wife and mother in Christian family living.

#### Family Living — Twelfth Grade

The close approach of graduation and her entrance upon adult life make it imperative that the high school senior have a basic understanding of human physiology and psychology, of the Christian concept of marriage, and of the significance of the family to society.

The first of the twelfth-year units, The Family: The Basic Unit of Society, is a six months' course integrated with the required high school course in civics. An attempt is made to develop in the pupils an appreciation of the social significance of the obligations assumed in matrimony and to give them a clear idea of the relation of the family to the State. Further, an attempt is made to arouse in the pupil an awareness of the urgent need for active and intelligent citizenship. The working of the federal, state, and municipal governments, the function of political parties, and the duties of citizenship are studied, not as an aggregation of facts, but in the light of the Christian philosophy of the state, particularly as expressed in Papal encyclicals. Such study should awaken in the pupils the active interest in modern social and political problems which good citizenship requires.

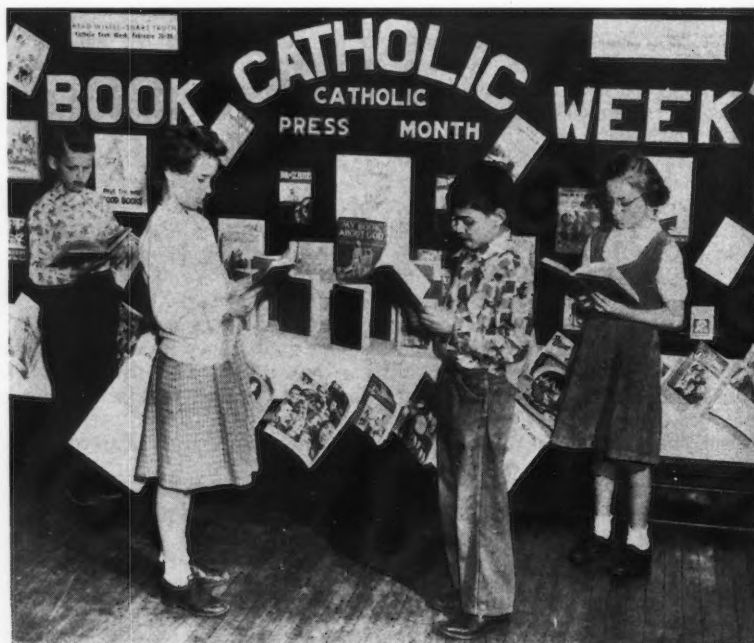
*Marriage Preparation*, a second senior family living unit, is of the highest importance in a world that in its thought and legislation is often diametrically opposed to the expressed law of God. In this unit a thorough explanation is given of the ecclesiastical laws concerning the marriage contract. Emphasis is placed on the fact

that once this state is entered, all exercise of the rights conferred by the marriage bond must conform to the nature, the laws, and the characteristics of the marital contract as enunciated by the Catholic Church. Due stress is given to the sacramental nature and God-given dignity of this "great sacrament" of the Church.

The third unit, Growth and Development of the Whole Person, treats of the

meaning of genuine personality development in its physiological and psychological aspects, and of the need and manner of preparing for marriage and family life. Pupils make surveys of pertinent literature which would be helpful to adolescents and offer guidance based on Christian principles for the solution of problems that may arise now or later in life. As a result of this year's study, the girl should be better able to understand herself and others; she should be better prepared to assume the responsibilities of parenthood; she should be more appreciative of the dignity of the human body; she should be equipped with a scientific knowledge of the functions, structure, and needs of the body; she should also be convinced of the fact that she must preserve her gifts of health and life and must exercise reasonable control over bodily tendencies and desires. She should develop an interest in children and an ability to care for them practically as well as theoretically. Most important of all, she should grow in an understanding of and appreciation of her God-given role and privilege of womanhood and motherhood.

In conclusion, the purpose of the twelfth-grade family living units (as indeed of the entire Christian family living program) is to provide the teen ager with the essential ideals, attitudes, understandings, and appreciations necessary to enable her to fulfill more adequately her role as a woman in our modern world. The whole person—heart, head, and hand—is trained so that this girl's home of tomorrow may truly be a theater of Christian family life.



*Fourth-grade pupils at St. Joseph's School, Mason City, Iowa, inspecting their exhibit for Catholic Book Week and Press Month. Sisters of the Presentation from Dubuque, Iowa, are in charge of the school.*

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# Audio-Visual Aids in Religious Instruction

*Sister M. Carmel Dominic, O.P.\**

A NEW term "audio-visual" refers to a method of teaching almost as old as man himself. A study into "audio-visual" aids will surprise the teacher in realizing that she knows more about this much discussed topic than that for which she gives herself credit. Without doubt she has used many of the aids advanced by the promoters of this very effective means of teaching and never thought of them as being classified under audio-visual techniques. When on the board the teacher draws apples, "two apples plus two apples equal four apples," she has used an auditory and a visual aid in their most simplified forms. My paper however is concerned with a particular sphere wherein materials of an auditory and visual nature can be made to bear fruit not only for a temporal gain but for an eternal one.

Too often the teaching of religion is confined to the question and answer method as taken from the catechism used in the primary and upper elementary grades with a small lecture for explanation. The study of Bible history is one step above this category in that the book has pictures to visualize somewhat the stories related. But, sometimes, the subject which should spread its fragrance and permeate all other studies in our Catholic schools is made a drab, cut and dry lesson. Notwithstanding the notable success of many teachers of religion, I ask, in all sincerity: Are we, in general, making our religion period the one the children *love* the most? Do they look forward to the next lesson maybe because of our presentation of the particular study, the activity conducted during it, or because we ourselves are so convinced of its ranking first among the other subjects that we animate it and cause it to live, or do our children exclaim that it is old catechism time again?

## We Need Help

How different and how far more potential is, for example, the study of grace, a difficult doctrine to explain to the fifth grade, if the children merely learn the catechism answers and if they were to see on a colorful chart the effects of grace in the soul. What a vast difference for the children in the second grade to draw a tablet of the Ten Commandments and secure pictures or draw stick men to illustrate the commandments stressed in this particular grade than the formal memorization of them.

Movies and film strips are now available

for classroom use depicting the lives of the saints. If such a film is available, our older children will be more impressed with their classroom patron, St. Teresa, after seeing the portrayal on the screen than if Sister spoke to them about her by way of lecture alone, or if they had to read the Little Flower's life as a week's assignment.

Records, recently have been put on the market of a Catholic, religious nature which greatly bring out the beauty of religion as a prescribed course of study. Books illustrating the animation of the catechism for the primary grades by way of simple drawings of stick men and objects help to achieve unbelievable results.

Perhaps some may take the stand that religion because of its very nature does not need auxiliaries to facilitate its study. Such a presumption today, when all is animation and appealing to the senses, would be blindness to a definite characteristic of our times. St. Francis Xavier played cards on board a ship in order to win souls for Christ. It is not lowering our religious study or putting it on a par with secular studies if pictures, charts, slides, film strips, movies, records, or other aids are used to help teach the lesson; it is rather using all possible visual and auditory techniques in order to lift young souls to the sphere of sanctity, the end not only of religious instruction, but the objective of the entire system of Catholic education.

Every teacher knows that audio-visual aids are merely helps and can never replace the teacher. One subject where the latter idea would prove disastrous is religion; by a like token one study where interest and sincere application can be more readily obtained by such aids is — religion. It is not inferred that virtuous or perfect Christian lives will result directly from the use of auditory and visual aids but they can help influence our children to realize that unless their lives are God-centered, all else will be in vain.

## A Striking Example

To make this paper concrete, let us try to audio-visualize the teaching of baptism, a sacrament stressed in the second grade. Theology teaches that the amount of sanctifying grace possessed by the soul determines its intimate relationship with God. The sacrament that opens this supernatural life of grace is baptism. How can we impress the value and importance of the all beautiful sacrament on small and immature minds?

As God is never wanting to the least desires of His children, especially when

they seek the spread of His Kingdom on earth, a colored chart or poster was made of the various stages of the soul — before baptism, immediately after, during its time of trial, and its correspondence with actual grace, and was presented for instruction before a class of second-grade children.

The children were horrified to see and learn that the devil is in the soul of an unbaptized child. How changed were their reactions when the saving waters of baptism brought the Holy Trinity, Father, Son, and Holy Ghost, in its wake and threw out the devil, making them children of God and heirs of heaven. What determination their little faces betrayed to keep the devil out when they learned that he will try might and main to reconquer his lost kingdom. They saw now the necessity of aspirations and frequent visits to our Lord in the Blessed Sacrament if Satan is to be repelled and the strength in grace such practices produce.

## The Trial

They saw and learned that the life of grace increases until seven years are passed, then depending on the road that is chosen — good or bad — the beautiful glow of grace flickers by venial sin and completely goes out by mortal sin. This latter state immediately invites the devil to assume full control and God must leave, as God and the devil can never meet in the same company. If however the good road is taken, grace grows and grows, but only at the continual expense that the child proves to God he wants Him by virtuous conduct done out of love and rejects the evil one by keeping the precepts of God and of the Church.

## Arithmetic or Religion

This in a very scant outline is one of the many possibilities which could be utilized to make our religion class *the* period of the day. The aim of arithmetic is to have our children solve the numerical and computative problems in their everyday and afterlife. They learn their rules for weights and measures in order to apply them when the need arises. If a poster, for instance, could impress these rules on their minds better and more effectively, it would be sad, to say the least, if the teacher did not resort to the use of a poster.

Likewise in religion, if such devices can help teach and convince our students, as they most certainly do, of the necessity of a grace-filled soul, the power of prayer, the exerting influence of a virtuous and self-denying life, the protection and happiness insured by the keeping of the Ten

\*St. Catherine's Convent, Elizabeth, N. J.



Commandments, we could justly have hurled against us the Scriptural text to the effect that the children of this world are far wiser than the children of light, if we fail to use fire and zeal through every possible channel. We possess the Truth! Are the custodians of heresy and atheism to disseminate their doctrines by such means and reap a greater harvest than we?

It is needless to say, religious instruction conducted in this manner will require much preparation and labor, but then nothing is or ever was wrought laborless, save the one great work of Creation. The salvation of souls necessarily entails labor — labor, not only of soul, but of body and soul.

Let us then first and foremost by God's grace be ourselves immersed in the love of

Jesus Christ and, as for our teaching of religion, make use of every possible means of an auditory and visual aid to illustrate, explain, and clarify Christ's doctrine and leave the results in His hands, for it was at His gentle bidding that we left all things to follow Him, so as to give Christ to all nations through the exalted office of teaching.

## Make Your Mike Pattern Fit

*Sister Pierre, O.P., M.E.\**

IT IS no longer necessary to "make believe" a broadcast with a "broom-handle mike." Microphones are now available for even very limited budgets; and when one considers the speech techniques that can be utilized, a microphone pays a high rate of interest on the investment. In this day when microphones are as commonly used as they are, the student should be familiar with this instrument which has the power to make him foolishly inarticulate or more effectively eloquent. The speaker who says he can speak loudly enough without a microphone when confronted with one may be more truly admitting that he is afraid of it; for a microphone when not properly used can embarrass the speaker and amuse the audience by emitting hums and squeals, by blasting words the speaker meant merely to stress, by doing peculiar things to words initialed by "p" or ending with "s." Any peculiarity of speech, every fault will be amplified like an enlargement of a picture out of focus which becomes only a vague blur. Yet this very aspect of the microphone makes it excellent for remedial work in speech, because the student can hear his almost unbelievable faults when his voice is amplified. Not only will careless enunciation of final consonants show up, but speech rhythms that are monotonous, pitch that glides up or down without rhyme or reason, or that never rises or falls below the level of a whole step. For these faults of speech, the microphone serves as a valuable remedial instrument.

### Kinds of Microphones

Microphones range in price from \$15 to \$400 or more for the expensive studio microphone.<sup>1</sup> The cheapest mike does not pick up the higher and lower tone frequencies. Therefore the nuances that give the voice timbre and quality are lost; just as on the "cheap" radio many instruments or tones of the symphony are never heard, because the radio picks up only

those within a narrowed middle range of frequencies.

If you are investing in a microphone, what type should you get? The best all-purpose microphone recommended is a "Ball" type *dynamic* which is non-directional. That is, it picks up with equal intensity from any angle. (A crystal mike, which is cheaper than a dynamic, may also have a nondirectional pattern.) With this type of pickup a cast could work all around the microphone. However, in a dramatic program where *fades* must be made, the more sensitive bidirectional velocity or ribbon mike would be better. This picks up sound directly in front or behind with equal intensity, the sides being dead. The velocity microphone lends itself well to programs where perspective is desired. With such a microphone it is a simple matter to give the impression of one person carrying on a conversation with another some distance away. This is accomplished by one speaker stepping to the side of the mike while the other speaks directly into it. However, for beginners, the non-directional, dynamic, or crystal microphone can also be used to accomplish perspective by the students standing back some distance from the mike. *Fades* can be accomplished by using the hand at the mouth to direct the flow of sound, or by walking toward or away from the mike. However, care must be taken to enunciate very carefully or the words will sound muffled with a "manual" *fade*.

By the use of perspective, a microphone can eloquently and artistically tell a story which becomes a drama in sound. A screen may hide the microphone and cast so that the illusion that drama creates is not shattered by the reality the sense of sight suggests. Or, the corridor may serve as a studio if your classroom is off the "main highway." Ideal is the classroom that has a door opening into an unused classroom — or even a closet permitting standing room for a cast. If that door has transparent glass, the teacher may direct the play as effectively as if she were in a professional studio. It is not necessary to have the expensive equipment that a radio

studio requires, but if you have a microphone, you can give the student valuable speech techniques which he must have for leadership.

### Solving Your Problem

Perhaps your school has a microphone as part of its P.A. system. That same microphone could be used in your classroom. An ordinary radio for a small fee can be equipped with a microphone "jack." Some 16mm. sound movie machines like the Bell and Howell have a microphone plug. If you have a microphone with your movie machine, let the students prepare the accompanying lecture for a silent film using the microphone. This is an excellent audio-visual experience for them. Perhaps you have only an electric phonograph; but, like the radio, perhaps it too could be fitted with a microphone "jack." If you have none of these, there is now on the market a machine which not only can serve as an amplifier for the microphone, but it can serve as a turntable that plays transcriptions at 33 r.p.m., the regular Victrola record at 78 r.p.m., the new long playing Columbia records that put a whole symphony on one record, as well as the 45 r.p.m. new Victor. The complete unit with a microphone costs about \$100. Without the microphone, it sells for \$60. (If you would like further information about this truly remarkable contribution to audio-visual education, your request addressed to THE CATHOLIC SCHOOL JOURNAL will bring it to you.)

### Microphones Have Personality

It is important when you meet a new microphone to check its pickup pattern. A unidirectional mike (one that picks up sound from only one direction) can be disastrous for some programs. A unidirectional mike in a choral program can completely ruin it. Perhaps a director would like to strengthen a weak tenor section. If a unidirectional mike is used, there is a possibility that the melody will be lost, for the amplified tenors will drown the sopranos. Here again, the nondirectional mike is preferred. If it is placed nearer

<sup>1</sup>There are still army surplus mikes available for as little as \$2.50.

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Left: St. Catherine's Radio Workshop broadcasting for the Children's Theatre Guild of Racine, Wis. The students are using a non-directional mike. Right: A class in St. Catherine's High School audio visual room. A microphone plugged into your sound machine permits a silent movie to have the appeal of an illustrated lecture.

the tenors, it will give them more volume and balance will be maintained. For dramatic purposes a unidirectional microphone can be worse than useless. On one occasion, this type was used for the narrator in the production of the play "Our Lady of Fátima" by Rev. Urban Nagle, O.P. When talking directly into the microphone, the narrator blasted, when he talked to the audience on either side while he became almost inaudible whenever he turned his head. Consequently the story was lost and the audience was distracted by a series of "peaks" that would have "bent the needle" in a broadcast. In this case, a mike with a cardioid (heart-shaped) pattern would have made eloquent the polyphonic prose of the play; and because of its particular pattern which does not pick up from the back, any extraneous sound in the audience is not amplified. Choose the microphone that best fits your program if you would not be disappointed in your microphone performance. It is not the price, but the pattern of pickup that should be considered carefully in the selection of a microphone.

### Mikes Are Helpers

"Catholics Meet the Mike" is a helpful book published by the Queen's Work. "Mikes are hard masters," Mary Agnes Schroeder, the author comments, and she is right; but you will find, too, that the microphone has the capacity to serve admirably in training the child to meet the demands that a complex society asks of its leaders. . . . And besides *mikes are fun!* Any student who has been a member of a radio workshop will testify to that experienced truth. A speaking acquaintance with a microphone is not enough. Really get to know its possibilities as you test its patterns and you will be surprised by its atomic powers.

## Materialism and Motion Pictures

Anatole G. Lindsay\*

AT VARIOUS times in history, materialism has raised its ugly head and tried to embrace the world in its deadly tentacles. Today the Christian world is fighting to preserve its spiritual heritage, and to free that part of humanity that suffers under the yoke of their anti-Christian masters, and to bring back to Truth the erring souls. This deadly struggle between materialism and Christian idealism, while perhaps less apparent, is nevertheless at its fiercest stage in the field of communication arts.

The enemies of Christianity have, since long ago, realized the power of such media as newspapers, the radio, motion pictures, and recently, television. They understood that while these things can be used for good, they can also be misused for evil objectives. They realized their tremendous importance and influence upon the trend of thoughts of people. It is a matter of common knowledge that many of the films shown in our theaters express, expound, and advocate philosophies which are in direct contradiction with Christian teachings. In so far as the frequent viewing of such films may constitute a danger to one's faith, we may call this danger ideological.

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### How Films Are Made

In order to fully understand the tremendous influence of communication arts, and of motion pictures in particular, we must first understand how films are created and produced. Obviously, in order to produce a film, first of all a story must be written. The story writers can roughly be subdivided into two categories: the majority of them who write as the product of a philosophy in which they were brought up; the other, the minority, in rebellion against that philosophy. The first category of these writers, unfortunately, is the least militant one; they were brought up on our Christian philosophy; they agree with it, and they take it for granted that everybody else does. The other, the rebels in that field, are very militant. While they do not have a clear idea of what they want to fight for, they know very well what they want to fight against, what they want to destroy—our Christian and democratic way of life. They know that so-called propaganda films waving the red flag, would not have any support from the general public; they know that such films would not even be booked by the majority of our theaters. Hence, they have a much more subtle approach; they will and do try to sap

at the moral principles in which we believe. They will, for instance, show present divorce as the only possible solution under certain circumstances; they will claim that often it is not the individual himself who must be held responsible for commitment of a crime, but that environment and society are the real guilty ones; they will sap at parents' prestige and authority, and will try to substitute personal so-called moral ethics, for the absolute Christian ones. If they cannot convince their audience, at least they hope to sow some doubt in their minds.

This can be illustrated by a question put to me during the discussion period following one of my lectures at a girls' Catholic high school. The question referred to a film which, among other problems, sought to condone divorce. The girl in question said, "As a Catholic, I *know* that divorce is a mortal sin . . . *but*, after all, what could that 'poor' man do in that particular case." This little "but" is exactly what the writer wanted to plant in the minds of the audience, particularly of youth.

While the writer is the one who gives the general philosophical trend to the picture, he is not the only one who can do it. Directors, and particularly artists, by interpretation—a glance here, a smile there—can also play a great part in that respect. What then can we do to counteract such influence?

#### Extend the Legion of Decency

Much has already been done by our Church, which established the Legion of Decency some 15 years ago. Thanks to this institution, producers have been prevented from making many objectionable films that they would otherwise have put on the market. This institution, in many cases, has also been able to induce the producers to remove objectionable and offensive parts from their final productions. If, in spite of the Legion of Decency warnings and criti-

The National Foundation for Infantile Paralysis, Inc., released in April its annual message regarding precautions against polio and what to do if the disease should invade a community.

Although "there is no 'quick cure' for polio and no way to prevent it," the Foundation sounds a note of reassurance when it says: "With good care, most people get well, but some must have treatment for a long time. The more you know about polio, the less you fear. More than half of all the people who get the disease recover completely without any crippling."

#### IF POLIO COMES:

If polio comes your way, act quickly. Call your doctor. Do what he says. Ask for help if you need it. Your National Foundation chapter is standing by to aid you.

Some precautions to be observed if polio strikes in your neighborhood are: Keep children with their own friends

and away from strangers.

Try not to get overtired from work, hard play, or travel.

Keep from getting chilled. Don't bathe or swim too long in cold water. Take off wet clothes at once.

Keep clean. Wash hands carefully before eating and, in fact, keep your hands clean at all times. Also keep food clean and covered.

Watch for early signs of sickness. Polio starts in various ways—with headache, sore throat, upset stomach, sore muscles, or fever. Persons coming down with polio may also feel nervous, cross, or dizzy. They may have trouble in swallowing or breathing. Often there is a stiff neck and back.

Call your local chapter of the National Foundation for Infantile Paralysis if you need help. The treatment of polio patients is expensive, but the Foundation, through the March of Dimes, has funds to provide any patient with the help he may need.

cisms, producers still keep releasing totally or partly objectionable pictures, it means that the box office, that is the people, are still willing to accept them.

#### Teach About Films

This and my many years of experience here, as director of this department and lecturer, and previously with the National Catholic Community Service, and abroad, with the International Institute of Educational Cinematography (League of Nations) have convinced me that the time has come when motion pictures should be treated as a liberal art and included in our school curriculum. This course would not be concerned with the historical develop-

ment of the motion picture art, but prepare and train our children to detect the moral values, moral issues, philosophy, etc., expounded in the films. In other words, it would teach our grownups of tomorrow to "dominate" what they see instead of being merely emotionally influenced by the movies.

At the beginning, at least, such a course could very well be correlated with others, such as literature, history, social science, etc. Many of the theatrical productions released in 16mm. treat of religion, family life, social problems, the individual in society, history, American folkways, legendary history, development of empire, episodes of World War II, literary classics, children's classics, contemporary dramas and novels, and music.

#### Demand Good Pictures

A program properly scheduled, and having the above mentioned objective, will be a constructive and most efficient one in inducing the producers to release more and more pictures based upon the only true philosophy, the Christian one, as it will increase the number of people who will want and enjoy only morally sound productions. It will increase the market for morally good films, while at the same time bringing less and less financial returns to pictures of the "B" and "C" type. When the producers find out that it *does not* pay to make such pictures, they will not continue to produce them.

*To attack is often necessary—to build up is more important!* Let us build up in the minds and hearts of our children—the grownups of tomorrow—a taste for morally sound and good pictures!



Home Room Display for Catholic Press Month, planned by the Juniors of St. Joseph's High School, Somerville, Mass. Sisters of Notre Dame de Namur are in charge of the girls of this school.



Our Lady of Fátima. Silhouette by Sister M. Leonelle, S.S.N.D.



# The CATHOLIC SCHOOL JOURNAL

Editor

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## Co-ordinating Home and School by Simple Questionnaires

In a sprightly little journal called *The Home and School News*, of the Home and School Association of the Milwaukee Archdiocese, there is an interesting article called "Sister Says" (Sister Mary Charitas, S.S.N.D.).

One of the recent articles indicates a technique that teachers generally might follow. The teacher gives the students ten questions to answer and to talk over at home and she does not collect the answers because she wants them to be taken home to the parents and discussed there. A couple of months later she plans to give a similar series of questions to find out whether anything had happened in the meantime as the result of the family discussion and whether any action was taken by the parents.

The questions were:

1. What is the name of the last movie you saw?
2. What is the movie about? What story does it tell?

3. Did your parents know you were going to that movie or did they simply give you money and let you go to a movie?

4. Did your parents go with you? Do they ever go with you?

5. Do your parents plan with you the particular movie they want you to see and tell you why it is a good movie?

6. What did you learn from the movie? That is, do you want to be better, kinder, more tolerant, more understanding of others, more obedient to your parents and to all persons in authority because of what you saw in the movie?

7. Did you enjoy it so much that you would want everybody to see it for the sake of the good fun and the wholesome lesson one could learn from it?

8. If you were the producer of movies, is this the kind of movie you would want to produce in order to help others save their soul more surely?

9. Do you feel you want to copy any one of the characters in the play; do you want to be just like any of them?

10. Since our Lord said "He that is not with Me is against Me," where would you class this movie: as helping our Lord or working against Him?

Don't you think this technique might be useful in your classroom? Certainly this technique is applicable to a wide range of subjects. It would result in the habit of self-examination, creating a tie between home and school and it ought really to affect the social scene. — E. A. F.

## The Greatness of Teaching

I have had occasion lately to read St. John Baptist de La Salle's *Meditations* during the time of retreat in the vacation period. These meditations would be helpful to any teachers, lay or religious, at any time of the year. The immediate effect of reading these meditations is indicated in the following comment.

Perhaps one of the clearest revelations of the greatness of the vocation of teaching, of the great moral responsibility of the teacher, and of the loving service of teachers to children is found in La Salle's *Meditations for the Annual Retreat*. This retreat occurs ordinarily during eight days of the summer vacation. The teaching Brother is not involved, at that time, in his ordinary daily tasks. He has time for reflection, he can review his year's work in the perspective of its service and its meaning for eternity. He does it during these eight days not in any haphazard way but in an organized way as a saint would do it—as a saint did it. He has prepared for it, too, by his daily examination of conscience on the same points.

There are sixteen meditations, grouped in twos, for each of the eight days of the retreat. It is a striking utilization of the retreat technique for the professional and spiritual growth of teachers. The view is

that of an eternal drama. God sets the conditions in the establishment of Christian schools to save souls. The Brothers are co-workers and ambassadors of Christ; the children, heirs of God, and co-heirs with Christ. They are, too, doing the work of mother, father, and pastor. In fact, the teachers are visible guardian angels, protecting and guiding the children. The Brothers teach not merely speculative truths or stop with knowledge, but teach the Gospels, maxims, and the Christian way of life. "Faith without good works is dead." St. Paul, St. Augustine, the bishops of the early Church all were engaged in this work of teaching. This was Christ's command to His Apostles: "Go, therefore, teach all nations." And did not Christ Himself teach daily in the temple? This participation in the work of the redemption is the Brother's primary duty, but he must not neglect teaching the secular branches. The teacher must always do his work with great zeal, but mere words are not enough, example must reinforce words and shine forth in its own right. Because of the great stake—the eternal life of the soul—teachers must not hesitate to correct faults and folly, they must prevent the formation of habits of evil, and must be constantly vigilant to avoid temptation. Like Christ dealing with the money changers and St. Paul, the incestuous one in Corinth, the teacher must reprimand and correct these young, immature pupils. But there must be a spirit of great moderation, for that induces repentance.

Then, there comes on the seventh day the meditation on the account of the Brother before God for his stewardship. He will examine himself carefully for "soul may be asked for soul." He must have met his opportunity in accordance with his capacity. Woe to him who fails in his service. And then finally there is the reward for him who serves faithfully and well—his hope, his joy, his crown of glory. Even on earth he shall be rewarded one hundred-fold. He will have the consolation of seeing the children he trained and educated living Christian lives on earth, but greater will be his consolation as the witness of his faith and zeal—the children he taught gathered round him in heaven. Then will he hear, "Well done thou good and faithful servant—enter thou into the joy of the Lord."

As one reads these meditations one is raised out of educational routine and techniques to the everlasting drama of man's redemption. No mere temporal or mundane interest is at stake. Time is lost in eternity. Faith raises the action to the supernatural level. One almost hears the Brothers say with Francis Thompson, "Look for me in the nurseries of heaven," and hear the gentle La Salle in eternal hallelujah praising God for his permitting the Christian schools to grow. "They that instruct many to justice shall shine as stars to all eternity." — E. A. F.

# Practical Points on Teaching

## Chastity—Part Three James D. R. Ebner

### III. PHILOSOPHY OF SEX (continued)

The educator, as we have seen, can scarcely initiate his students into a knowledge and consciousness of sex. For they come to him with eyes opened generally a few years before, perhaps under wholesome auspices (by parents or parish priests), but likely under unfavorable circumstances (by nature or by companions).

Therefore, beyond some corrective and remedial explanation in order to relieve anxiety, the classroom teacher is little concerned about the physiology of sex. His chief work, so far as *instruction* goes, is to make sure that such knowledge and experience as the students already possess is properly integrated with the rest of life: correct attitudes, clear-cut rules for action, the means and motives thereto.

The first thing to take care of, then, is the right philosophy of sex, which proceeds naturally from the right philosophy of life. Particular attention is paid to counteracting the errors by which today's adolescents are most affected: a naturalism or sensualism, and extreme dualism.

Further, the teacher remembers that since his students are *mentally alert*, he must provide them with satisfying reasons for things, preferring solid and practical notions to speculative ones; that since his students *have the faith*, with authority he refers all to God, without disputing or debating as if trying to find a common ground with second-rate atheists.

Hence he is never more sound both doctrinally and pedagogically than when he explains sex according to the mind of Pius XI: "To restore due order in this matter of marriage, it is necessary that all should bear in mind what is the divine plan and strive to conform to it."<sup>1</sup> In this way the teacher easily shows why sex is neither the isolated pleasure of the champions of free love, to be seized upon as one wishes; nor the degraded indulgence of the puritans, to be shamefacedly accepted with marriage.

#### The Viewpoint of Scripture

A class session with the Bible will make it clear that from the beginning sex was both *good* and *social*: God bestowed it upon creatures principally for the *purpose of offspring*.

The story of Creation specifically mentions *reproduction* in the case of seed-bearing plants and trees (Gen. 1:11-12), as also of birds and fishes (verse 22); it is implied regarding animals (verses 24-25) and unequivocally referred to in man: "Male and female He created them" (verse 27). Six times Genesis records that God found this creation *good*,

EDITOR'S NOTE. This sixth installment on the pedagogy of chastity is published with the *Nihil Obstat* of Very Rev. John J. Clifford, S.J., of Mundelein Seminary and the *Imprimatur* of His Eminence Samuel Cardinal Stritch, Archbishop of Chicago.

and a seventh it states that "God saw all the things that He had made and they were *very good*" (verse 31).

Logically, our eyes, our arms, and our organs of evacuation are all honorable, and sex organs as well. Even in the commission of evil, these are never bad in themselves, for eyes, arms, and organs cannot debase themselves or sin. Christ made this idea plain when He stressed the will as the only center of evil:

Do you not understand, that whatsoever entereth into the mouth, goeth into the belly, and is cast out into the privy? But the things which proceed out of the mouth, come forth from the heart, and those things defile a man. For from the heart come forth evil thoughts, murders, adulteries, fornications, thefts, false testimonies, blasphemies (Matt. 15:17-19).

#### The Divine Origin

Again, Genesis testifies to the divine institution of marriage before the fall from grace: "Increase and multiply" (Gen. 1:28); "This now is bone of my bones, and flesh of my flesh . . . wherefore a man . . . shall cleave to his wife: and they shall be two in one flesh" (Gen. 2:23-24). These momentous words were restated by Christ (Matt. 19) in returning marriage to its originally monogamous and indissoluble status.

When making the most of texts like these, the teacher carries out the injunction of Pius XI: "Let it be repeated as an immutable and inviolable fundamental doctrine that matrimony was not instituted or restored by man but by God; not by man were the laws made to strengthen and confirm and elevate it but by God, the Author of nature, and by Christ our Lord by whom nature was redeemed."<sup>2</sup>

#### Sex Belongs to God

Obviously sex is a precious gift granted to an individual, but not for himself alone. "Every use of the faculty given by God for the procreation of new life is the right and the privilege of the married state alone, by the law of God and of nature, and must be confined absolutely within the sacred limits of that state."<sup>3</sup>

And within the bonds of marriage, sex is not employed simply as the individuals or the couple desire; "freedom . . . regards only the question whether the contracting parties really wish to enter upon matrimony or to marry this particular person."<sup>4</sup> One drives an

auto or not, as he likes; if he drives, however, then he must abide by the traffic rules.

Further, even in lawful marriage, sex is not to be taken "merely as the means of producing life and gratifying in one way or another a vehement impulse."<sup>5</sup> For sex finds its ultimate purpose in the *divine mission* of parents:

They are destined not only to propagate and preserve the human race on earth, indeed, not only to educate any kind of worshippers of the true God, but children who are to become members of the Church of Christ, to raise up fellow citizens of the Saints . . . living members of Christ, partakers of immortal life, and heirs of that eternal glory to which we all aspire.<sup>6</sup> In the final analysis, sex is to be explained with reference to the Beatific Vision.

#### The Child Rules the World

Here, then, is the first blessing, the first source of obligation, and the primary end of matrimony: *the child*. In a sense, he is the purpose of the universe. All creation subserves the human race, the race finds its explanation in the family, and the family is primarily for the child. He is the culmination of thousands of physical and spiritual and supernatural forces, the apex of a whole pyramid of causes and effects.

Whatever belongs to his proper birth and education is good: the self-sacrifice of parents, the continence of bachelors, the modesty of maidens. Whatever blocks his proper birth and education is evil: the stolen love of fornicators, masturbation, adultery.

Even when someone is hard-pressed by this imperious rule of the child, there may be no help for it; "the good of the offspring is the principal end of marriage," and "marriage laws consider what is expedient for all rather than what may be suitable for one."<sup>7</sup>

#### The Child Born of Love

The child, however, is not another statistic produced by coldly calculating eugenicists. Rather, he is the living, throbbing projection of warmhearted lovers whose union is sealed under divine laws. This conjugal love ties in with a tendency which centuries of civilization cannot eradicate from human nature.<sup>8</sup> Sex, at once the driving force and the reward of family makers, is an instinct which God bestows upon each new person in turn, just as He bestowed it upon the protoparents.

"It is not good for man to be alone," Yahweh remarked, before He drew Eve from Adam, "let Us make him a help like unto himself" (Gen. 2:18). "Have ye not read," asked Christ, "that He who made man from the beginning, *made them male and female*?" (Matt. 19:4.)

Through the mutual attraction between these complementary halves of the human race, children are born. This attraction centers

<sup>1</sup>This and following reference numbers refer to "Footnotes and References" at the end of this article.



on physical union, but because of the oneness of each person, it necessarily engages the affective and spiritual faculties according to the disposition of the individual, so that married love can be the most complete human love: a union of body, mind, and heart.

### The Image of Christ and the Church

A specific form of love for another, conjugal love begins with *desire*, by which the parties concerned seek profit or pleasure in each other. It advances to devotion, by which they sympathize, wish well to the other, offer generous services. It flowers in friendship by which each loves the other for the other's sake and receives love in return.<sup>9</sup> "Seemingly," says St. Thomas, "between husband and wife there is the greatest friendship: for they are made one not only in the act of carnal intercourse . . . , but also as partners in the whole intercourse of daily life: so that, to indicate this, man must *leave father and mother* for his wife's sake."<sup>10</sup>

But while marriage is the most permanent, the most intimate, the most exclusive, and the most noble friendship, yet it is not merely "a compound of friendship and sensuality."<sup>11</sup> It is rather a "unique communion" whereby one man and one woman offer themselves to the other without reserve. "Not only the heart but the entire personality is given up to the other."<sup>12</sup> And not a mere gratification, the "physical love is the token of total intimacy."<sup>13</sup>

It is this supreme human love which Christ elevated to a sacrament and which St. Paul viewed as the representation of Christ's love of the Church. "Husbands, love your wives, as Christ also loved the Church" (Eph. 5:25).

This conjugal love is included under the secondary end, blessing, and obligation of matrimony, "mutual assistance" and "allaying of concupiscence." It "pervades all the duties of married life and holds pride of place in Christian marriage."<sup>14</sup>

### Keeping First Things First

Because the world today preaches the gospel of free love in phrases of sentimental romance and scientific Freudianism, the Church has gone to great lengths to keep clear the fundamental notions of marriage. Lest the faithful also be tempted to prevent the sacrament for their own selfish satisfaction and against the rights of God, society, and the *child*, the Church had defined and fixed the all-important relationship between the love of spouses and the generation of offspring in Canon 1013: "The primary end of marriage is the procreation and education of children; its secondary end is mutual help and the allaying of concupiscence."<sup>15</sup>

The classroom teacher makes certain that the older boys acquire a firm grasp of the principles and implications embodied in this canon. Here, in a highly condensed formula, is the stumbling block set for the rise and for the fall of millions in a pleasure-mad age. Explicitly and in detail, a young Catholic should learn the plain truth about the purpose of marriage—marriage as the Church views it.

While the teacher would have no reason for

reciting this list to the students, he comes to the lesson on the ends of matrimony aware of the significant pronouncements that have followed the promulgation of Canon 1013: December 31, 1930, the Encyclical on Christian Marriage; October 3, 1941, Pius XII's allocution to the Roman Rota;<sup>16</sup> January 22, 1944, a lengthy discussion of the ends of marriage published by the Rota;<sup>17</sup> and April 1, 1944, a very important decree from the Holy Office, replying in the negative to this question:

May one admit the opinion of certain recent authors who either deny that the primary end of marriage is the generation and education of the child, or who teach that the secondary ends are not essentially subordinated to the primary end, but are equally primary and independent?<sup>18</sup>

### The Key to the Problem

Now lest any of his students falsely conclude that the term "secondary" means that mutual love and the like are trivial items in marriage, or that in actual life the purposes of marriage are to be kept separate, or that the purposes are unrelated, or that having children should be an impersonal, assembly-line affair, or that the Church is being unreal or inhuman in pointing out the distinctions between ends ("How many people marry," asks an indignant youngster, "just to have children?")—the teacher is careful to demonstrate the methodological advantage of such distinctions as well as the realities they express.

To begin with, as the Rota pointed out in the discussion mentioned above, there are two kinds of purpose in a thing: (1) the purpose which follows from the very nature of the thing (*objective* purpose, or *finis operis*); (2) the purpose for which a thing is used by someone (*subjective* purpose or *finis operantis*).<sup>19</sup> These purposes may coincide, as when a boy uses his geometry book to study from. They may differ, as when he uses the book to prop up his model ship. And they may be opposed, as when he uses the book to start a bonfire.

### Conforming to God's Purpose

In marriage the objective purpose has been fixed with the creation of man: the marriage state and the sex act are first of all for the *child*. He is the primary end.<sup>20</sup>

But God meant marriage to cover other very important purposes also, but secondary purposes: the parents—their mutual love and assistance, the accommodation of their sex instinct. Hence the secondary, objective end of matrimony.

Patently, these secondary purposes pertain to the child, but they have a certain independence, evident when a spouse is sterile, or there is mutual agreement to remain continent.

Then there are the *personal* motives of the individual coming to marriage or to the sex act. He may have children principally in mind as heirs to his name and fortune, in which case his subjective purpose conforms at least to the *essential* purpose of marriage, even if he have respect but no warm love for his wife. Or he may want only the sex pleasure involved, excluding the child by contraception

—in which case he has perverted the God-given power and thereby committed a grave sin.

Or, as many persons seem to do, he may accept whatever children come, but he has uppermost in mind things like love, sexual delight. Here his personal motives coincide with God's secondary ends and include His primary end virtually, implicitly.<sup>21</sup>

Of course, to make marriage as holy and as happy as it should be, each person involved must "strive . . . for those ends for which the state was constituted by God."<sup>22</sup> They who have entered matrimony with low or ordinary motives must learn to purify and elevate their original intentions.

### Keeping Truth in Focus

While the teacher does not draw out this kind of explanation beyond bounds, neither does he try to oversimplify it. Furthermore, he is sure to put the analyzed elements back together again after taking them apart: he shows how the objective ends are closely related and are not ordinarily separable in real life; how secondary ends can be subordinate and yet very high and good; how the Church's insistence on ends is the work of a kind mother looking out for the best interests of both the child and the parents.

"In other words," as Pius XII told the Rota judges, "if truth stands in the middle, two extremes are to be avoided; on the one hand, practically to deny or unnecessarily to belittle the secondary ends of matrimony and of the act of generation; on the other, to disjoin or separate unduly the conjugal act from the primary purpose towards which, by all of its intrinsic structure, it is primarily and specially directed."<sup>23</sup>

Hence, when "treating of the family . . . one may develop the subject equally well by starting from the child or by commencing with love, inasmuch as the child calls for love and love leads to the child."<sup>24</sup>

### Till Death Do Them Part

In our discussion of the philosophy of sex we have been reviewing those points which should drive home to our students the *goodness* of sex and its *social* nature. Thus far, we have touched upon the divine institution of sex and marriage; the primary end, blessing, and obligation; and the secondary ones. The third is the sacrament, which we "must, of course, take as the basis of instruction" when treating marriage.<sup>25</sup>

The term "sacrament" denotes "both the indissolubility of the bond and the raising and hallowing of the contract by Christ Himself, whereby He made it an efficacious sign of grace."<sup>26</sup>

On the score of indissolubility, Christ has made Himself clear: "What therefore God hath joined together, let no man put asunder" (Matt. 19:6), and: "Everyone that putteth away his wife, and marrieth another, committeth adultery" (Luke 16:18). Even the Pope cannot dissolve a marriage between two baptized persons once it is consummated.<sup>27</sup>

Why is such a marriage beyond the power



even of the Sovereign Pontiff? The explanation lies "in the mystical signification of Christian marriage which is fully and perfectly verified in consummated marriage between Christians." As St. Paul writes in the Epistle to the Ephesians (5:32), this marriage recalls that perfect union existing between Christ and the Church. "As long as Christ shall live and the Church through Him," never can this union be dissolved by any separation.<sup>28</sup>

The benefits of this indissolubility are so clear-cut in our divorce-ridden times that almost any student is able to draw up a list of the standard ethical arguments simply by looking around his neighborhood, or by reading the daily paper.

#### An Institution Sacred by Nature

It is a point worth making that when Christ, so to speak, wanted a sensible sign for matrimony, He merely elevated a sacred contract already existing, and for ministers He retained the contracting parties. Even among the heathen today, "there is a certain sacredness and religious character attaching even to the purely natural union of man and woman."<sup>29</sup>

Among the baptized since Christ's time, however, this naturally holy contract is so intimately bound up with the sacramental nature "that there can be no true marriage . . . without its being by that very fact a sacrament."<sup>30</sup>

This means that a validly baptized man and woman, whether they realize it or not, whether they are heretics, schismatics, or devout Catholics, contract a sacramental marriage at the moment they exchange consent; for the consent is the contract and the contract is the sacrament.<sup>31</sup>

#### A Lost Opportunity

But it is also held by most theologians that "valid marriage between one baptized and a pagan is not sacramental."<sup>32</sup> Catholic students with any comprehension of grace have here an added reason for thinking twice before marrying or dating anyone but certified Catholic Christians. With genuine baptism the exception rather than the rule in Protestant bodies (The Holy Office lately specified five of the exceptions),<sup>33</sup> the point needs stressing that some "mixed marriages" may not be sacramental at all.

A Catholic groom taking a nonbaptized Protestant bride will be deprived of the nuptial Mass, the nuptial blessing, the bride and groom's Communion, the bouquet placed on our Lady's altar. But that is not all. No matter how many, how choice, and how costly the gifts these two might receive, if their marriage should be not sacramental, they are missing the very greatest: the sacramental graces—an increase of sanctifying grace, "and also all the actual helps which are absolutely needed or useful in conjugal life; in a word, all the graces which are proper to that state of life."<sup>34</sup>

#### Starting Out Right

Whereas, when two Catholics in the state of grace marry, like priest and priestess, they administer the sacrament to each other as

they give and receive consent, thus presenting each other with the flood of graces which God intends at that moment, and for all their years together on earth.

And this wondrous supernatural life which they share together in the Mystical Body they procure through baptism for the new, immortal creatures they help create. And since, in truth, "their bodies are no longer their own flesh, but the flesh of Christ,"<sup>35</sup> they must multiply the number of the Mystical Body, co-operating "as members of the body of Christ in His Church, and hence as organs of the whole."<sup>36</sup>

"Know you not," asks St. Paul, "that your bodies are the members of Christ? Shall I then take the members of Christ, and make them the members of an harlot? God forbid. . . . But he who is joined to the Lord is one spirit" (1 Cor. 6:15, 17). And he says elsewhere, "This is a great sacrament; but I speak in Christ and in the Church" (1 Eph. 5:32).

These are ideas which the high school teacher stresses when taking up the unit on sex in upper high school classes lest there linger any doubts about the social purpose of sex and its sanctity. And even when the syllabus or the textbook calls for extended treatment of legal matters, like impediments, the teacher keeps in view the reason for this immensely detailed solicitude of Mother Church.

#### Making the Abstract Concrete

Now the teacher is not content to stop with generalizations. Since youngsters cannot be trusted to apply principles for themselves, he points out the applications as he goes along.

Take carnal temptation, for instance, which may depress some generous boy who thereby imagines himself vile and degenerate. His whole perspective, nevertheless, brightens up when he realizes that such unwanted movements are not mere beastish motions but phases in the entirely human process of becoming eligible for fatherhood. These are only signs that God is inviting him to join the army of Christian parents, who, greater artists than all the world's sculptors and painters together, are co-creators with God in producing *living human beings with immortal souls* destined for *elevation to divine life and everlasting happiness*.

Such a boy should understand, moreover, that simply because a physiological function is automatic and involuntary is no proof that therefore it is debased or animal. He does not have a beast's heart and lungs merely because these organs are scarcely under control of the will. And so with unwanted venereal movements. Even on the carnal level, sex is a deeply human (if unruly) instinct. And the same with sexual movements initiated willfully but continuing under their own momentum—such as the embryo developing with the mother—a marvelously *human* process. Perhaps when teachers talk less about "our animal passions," some beleaguered students will have impressions of sex which are more accurate and less disquieting.<sup>37</sup>

#### What Is God's Is Good

This application of principle to a particular situation is useful for assuring older students a right view of matrimony. Some of them—boys, at least—can study and recite lofty notions without altering their inner conviction that no matter what, because of the sex act, marriage is a sort of legalized prostitution, a legitimated license. Unfortunate initiations to sex, dirty stories, innuendoes in magazines and movies do have an effect.

Thus there seems good reason, without touching at all upon the physiology involved, to battle any wrong impressions with specific, pointed considerations like these:

1. In the natural order "nowhere is God more intimately present than in that act of married love, for nowhere else is His activity so immediate."<sup>38</sup>

2. "As a further corrective to the aversion from sex is the recognition that the marriage act is not merely pleasurable, but is full of love and implies the highest human responsibilities; that it is not merely bodily but livened with the noblest activity of the soul; and that it is filled with the grace of the sacrament."<sup>39</sup>

3. "Furthermore it should be realized that a reasonable sex action is an act of the virtue of purity, for purity, far from being the repression, is the right ordering of passionate love."<sup>40</sup>

#### Instruments of God's Omnipotence

4. "By no positive law are married people forbidden to perform the marriage act the night before Holy Communion."<sup>41</sup> However, it may be good on such an occasion to abstain by mutual agreement, as St. Paul advises: "Defraud not one another, except, perhaps, by consent, for a time, that you may give yourselves to prayer; and return together again, lest Satan tempt you for your incontinency" (1 Cor. 7:5).

5. "The marriage act is always either sinful or meritorious in one who is in the state of grace. For if the motive for the marriage act be a virtue, whether of *justice* that they may render the debt, or of *religion*, that they may beget children for the worship of God, it is meritorious."<sup>42</sup>

6. The act itself cannot be sinful. "No sin is a matter of precept. But the marriage act is a matter of precept" (1 Cor. 7:3): "*Let the husband render the debt to his wife*. Therefore it is not a sin."<sup>43</sup> In fact, it is a grave obligation in justice to pay the debt when asked for seriously and reasonably.<sup>44</sup>

#### God's Work Enhanced by Pleasure

7. "Just as the use of food is directed to the preservation of life in the individual, so is the use of venereal acts directed to the preservation of the whole human race. . . . Wherefore just as the use of food can be without sin . . . so also the use of venereal acts can be without sin, provided they be performed in due manner and order, in keeping with the end of human procreation."<sup>45</sup>

8. The truth is that "nature has introduced pleasure into the operations that are necessary

for man's life. Wherefore the natural order requires that man should make use of these pleasures, in so far as they are necessary for man's well-being, as regards the preservation either of the individual or of the species. Accordingly if anyone were to reject pleasure to the extent of omitting things that are necessary for nature's preservation, he would sin, as acting counter to the order of nature."<sup>46</sup> It is commendable for those engaged in spiritual works "to abstain from many pleasures, but not for those who are in duty bound to bodily occupations and carnal procreation."<sup>47</sup>

9. St. Paul could scarcely have recommended anything wrong when he wrote to Timothy concerning womankind: "She shall be saved through child-bearing" (1, 2:15); and concerning widows: "I will therefore that the younger should marry, bear children, be mistresses of families" (5:14).

10. Since God created man and woman before sin, Adam and Eve would have had their children by sexual generation, even had they not fallen; and presumably they would have experienced greater pleasure in the sex act than people do now. Besides, "continence would not have been praiseworthy in the state of innocence, whereas it is praiseworthy in our present state, not because it removes fecundity, but because it excludes inordinate desire."<sup>48</sup>

### The Place of Right Reason

Reflections such as these, brought up in class in a brief and modest manner, help students to a deeper insight of what they are about when they practice chastity. A close look at the plan of God will make students of good will more knowing and more appreciative followers of the Lamb without blemish.

But when imparting advanced material to senior boys, the teacher would be naïve to suppose that he is expected to supply pre-nuptial instruction, or that by much information or exhortation he will insure for them happy marriage. His real objectives seem, rather, to be these: (1) to introduce correct views of matrimony before wrong ones become inveterate and too difficult to uproot; (2) to warn against errors before they are worked out into life, and when it is too late to repair the damage done; (3) to provide in the leisure of school a framework for any instruction previous to the wedding; (4) to safeguard not only matrimony itself but all its approaches—the period of engagement, courtship—right down to high school dating; (5) to clarify God's plan for the great majority in Catholic schools who want to do the right thing and who will find more motives and deeper motives through understanding the why of sex and marriage. In fine, not only to make some provision for the future practice of chastity, likely in the married state, but to increase and strengthen motives for being pure in the present. When he is little, a boy sees his chastity as a matter of individual asceticism. As he grows up he comes to realize that his personal continence also has social effects: just as his every single act of

impurity strikes at the child and the mutual love of spouses and the sacrament, so also his every single act of purity strengthens that wall of moral protection around all the fathers and mothers and children in the world.

### God's Purpose in Love Play

Similarly the necessity and sacredness of love play requires a modest word of emphasis to boys preparing to leave high school. For the future, they must realize, against the time they wed, that the art of love is a very vital matter, which they must then look into. The permanence of the union and peace in their home may depend greatly upon their being the true lover, who proves his respect and fondness by learning to be delicately kind in love. Lest he be selfish or hasty or brutal, as men are naturally inclined, he must exercise, sometimes to a high degree, the virtues of moderation (or chastity) and thoughtfulness (or charity).

And for the present, the teacher insists on the high place of love-making in Christian marriage in order (1) to furnish students with added motives for despising as a degradation the "necking and petting" they can see among adolescents all around them; (2) to replace any low, puritanical views with the correct ones. Educators who flatly condemn kissing and embracing, without stating the all-important distinctions, can cause students to conclude that these acts must be sinful and vile *per se*. To avoid inculcating any such false views, the teacher always insists that because intimate kissing and embracing are sacred and good when used rightly in marriage, consequently they are an abuse, a degradation, a moral evil outside of it.

### The Dignity of Love Play

Hence it is useful to teach that as the sex act is necessary and good in marriage, so are the endearments which prepare for it.

It must be repeated that the union is human, not physiological, and should be endowed with the gracious virtues, including art. Love-making is the proper preparation for intercourse, according to both medical and theological science. It is right and healthy, serving to keep the relationship at the human level of mutual and devoted affection and enjoyment, preventing an undesirable preoccupation with the merely genital side of the action.<sup>49</sup>

These expressions of conjugal love subserve not only the primary end of matrimony but the secondary ends as well. Objectively, "the kiss, which may be regarded as the center and crown of the external tokens of tenderness, is principally an expression, or, more truly, a fulfillment of the *intentio unitiva* (the will to unity),"<sup>50</sup> and other gestures of gentle feeling, like "the caress, primarily transmit generous affection."<sup>51</sup>

### A Balanced View

In rectifying one set of bad impressions, however, it would be unfortunate to create another. The teacher does well to indicate the sex act as a holy and imperative duty for the married, but a duty in proper perspective. The fact is that

the marriage act is only one part of marriage.

Though it is the central physical event of married life, there are many other marriage actions in their ways quite as important. Marriage means a life lived in common, the whole business of eating, talking, thinking, loving, worrying, praying, enjoying, caring for the children, building up the home and all that implies.<sup>52</sup>

Since man and wife spend most of their life in the routine duties of homemaking, it is plain to see that "a successful marriage chiefly depends on the character of the whole personality of the man and the woman."<sup>53</sup> Even in marriage the dictum holds: sex is good in itself, but not by itself.

### Eunuchs for Heaven

The goodness and social nature of sex needs to be remembered no less in the lesson on the marriage act and its prelude than on marriage as a state of life. The "vocation" lesson, which fortunately has become more and more popular in schools, is a special opportunity to insist on God's plan.

However, this vocation movement merits a word of caution. For the characteristic religious desires others to choose as he did and he naturally presents the case for vows and the priesthood in the best possible light. Yet when the heart leads the head, there is the tendency to build up religious vocation at the expense of the sacrament of matrimony.

As a consequence, more than a few vocation talks are suspect on the score of being Albigenian, Manichean; of proposing marriage as the asylum for the selfish and weak-willed, as the life unworthy of one hoping to remain in the state of grace.

### Choosing the Better Part

"The virginity that is consecrated to God," says St. Thomas, "is preferable to carnal fruitfulness."<sup>54</sup> But this does not mean "that every virgin is to be praised more than any married woman," for "a married person may be better than a virgin for two reasons: First, . . . if . . . the married person is more prepared in mind to observe virginity, if it should be expedient, than the one who is actually a virgin."

And secondly if the married person is practiced in a virtue more excellent than virginity, as faith, hope, or charity.<sup>55</sup> What superiority does the virgin have over the wife if "she be not yet ripe for martyrdom, whereas this woman to whom she delighted in preferring herself is already able to drink the chalice of the Lord?"<sup>56</sup>

"The bringing up of children," remarks Dom Aelred Graham, "not seldom entails heroic sacrifices in comparison with which the life of the average religious is a regime of self-indulgence."<sup>57</sup>

### Virginity for the Right Reason

The teacher should also be careful lest he seem to praise nonmarriage as such. Bachelorhood could be a cold pride ("I have never found a person who corresponds to me"), or a crass selfishness ("I come and go as I please with nobody getting in my way and using up my money"). Such persons "have not that which is formal in virginity, namely the purpose of safeguarding this integrity for God's

sake." As for being in consecration. Lest he virgin and caste husband and board to observe difference between taining never to riage as high and infer the related to how they tian fam monaster state for which G

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sake." As a result we do not "praise virgins for being virgins, but because their virginity is consecrated to God."<sup>58</sup>

Lest he appear an unwrinkled, well-fed virgin smiling smugly down upon the low-caste husbands and wives who pay for his bed and board, the religious teacher would do well to observe these cautions: (1) to explain the difference between the state and the individual, between theory and practice; (2) while maintaining the proper distance between them, never to present virginity as high and marriage as low — rather, to present marriage as high and virginity still higher; (3) never to infer that family life is antagonistic or unrelated to religious life, but always to show how they correspond closely, for where Christian families abound, so do churches and monasteries; (4) to explain that the highest state for a particular person is the one to which God calls him.

### Frustrated Vocations

These principles are illustrated in the beautiful story outlined here:

A young man of 22 offered himself to the Canons Regular of St. Augustine, at the hospice of Mont-Joux (near the head of the pass separating the Swiss Valais from the Val d'Aosta). He was refused admittance, since he did not have a classical education. So to make himself eligible, he worked hard at Latin, Greek, and French for two years; but finally he gave up, falling back upon his craft of clockmaking, by means of which he became prosperous.<sup>59</sup>

About the same time an unusually sensitive, affectionate young woman from a home scrupulously guarded over by the mother, sought admittance to the white-cornetted Sisters of Charity at the hospital in Alençon. After a short interview, the superior "replied without hesitation that such was not the will of God."<sup>60</sup> The girl went away sad, and soon afterward turned to the craft of lacemaking, at which she became expert and prosperous.

Slowly, inevitably, God's design upon each was carried out, though neither could perceive it at first. They met and married. They agreed to live as brother and sister, and did so for ten months, until a confessor advised modification of their ideas.<sup>61</sup> For, obviously, God did not want them to be either vowed virgins or married celibates. He wanted them to have babies.

### Nursery of Religious Vocations

In due time there were two boys (who died as infants) and six girls (one of whom died young). The precious invitations which God withheld from the parents He bestowed freely upon the children: all of the girls became cloistered nuns. And one of these is today canonized — the Little Flower. For the mother was Zélie Guérin and the father Louis Martin.

The shrewd recruiter for religious vocations appeals to the generosity and idealism of the students. And especially in view of the difficulties of parents today, the genuine recruiter of married vocations appeals thus to the great majority of his class: "who here, like Mr. and

Mrs. Martin, will determine to train themselves in the hard school of the world so that they may establish a home that is the novitiate of holy people, of religious, even of canonized saints?"

### Preparation for Married Vocations

As for the practical aspect of preparing for marriage as a vocation, the teacher can employ pamphlets like Father Kelly's *Modern Youth and Chastity*<sup>62</sup> should he find the textbook inadequate. For his own background he can gather excellent material from useful works like *This Is a Great Sacrament*,<sup>63</sup> and even from non-Catholic books on counseling like *Modern Marriages A Handbook for Men* by Paul Popenoe.<sup>64</sup>

But the teacher does not lose himself in a welter of practical advices. He remembers that

the basis of a happy wedlock, and the ruin of an unhappy one, is prepared and set in the souls of boys and girls from the period of childhood and adolescence. There is danger that those who before marriage sought in all things what is theirs, who indulged even their impure desires, will be in the married state what they were before.<sup>65</sup>

This means that "those who have the charge of educating Christian youth, should with due regard for the future," see that

the inclinations of the will, if they are bad, must be repressed from childhood, but such as are good must be fostered, and the mind, particularly of children, should be imbued with doctrines which begin with God, while the heart should be strengthened with the aids of divine grace, in the absence of which no one can curb evil desires.<sup>66</sup>

And high school boys before being graduated should know that "to proximate preparation of a good married life belongs very specially the care in choosing a partner; on that depends a great deal whether the forthcoming marriage will be happy or not."<sup>67</sup> Truly it is said, You marry and go to heaven together or to hell.

### Toward Informed, Mature Catholics

In the opening section on "The Philosophy of Sex" (in the April JOURNAL) we saw how the false notions of our students seem to gravitate toward two poles: (1) extreme dualism and (2) naturalism or sensualism. Both brands of error are dealt with when the teacher imparts solid Catholic doctrine, bringing out God's plan in marriage.

Specifically, the teacher opposes Puritanical and Jansenistic ideas by stressing the goodness of marriage; its divine origin, its high and holy nature, its sacramental elevation. He opposes naturalistic ideas by stressing the sociality of marriage; its primary and secondary purposes especially make this plain.

By bringing out the seriousness and holiness of sex, the teacher invites the students to grow up in their attitude, to develop deeper motives for doing right, to see sex less as a temptation to a thrill (as a child would) and more as a grave trust and responsibility (as a balanced adult does).

"That irreverent and heedless attitude," asks Vermeersch, "which sometimes met without reason is resented in young unmarried

persons in the world — is it not in part caused by the fact that, so long unconscious of a duty and vocation in life, they are caught up in trivialities before they can realize their dignity and personal worth?"<sup>68</sup>

Hence the teacher impresses upon his students the holy burden which God places upon them through the creative power of sex; with their obligation to lead a manly, responsible life either as virgin or as husband; with their duty, if they choose to marry, to be a public servant who owes solemn pledges not only to the wife and child, but also to earth and heaven.

(To be concluded)

### FOOTNOTES AND REFERENCES

- <sup>1</sup>Pius XI, "Casti Connubii," *Five Great Encyclicals* (New York: Paulist Press, 1939), p. 106.
- <sup>2</sup>*Ibid.*, p. 78. <sup>3</sup>*Ibid.*, pp. 78, 79. <sup>4</sup>*Ibid.*, p. 81.
- <sup>5</sup>*Ibid.*, p. 82. <sup>6</sup>*Ibid.*, p. 91.
- <sup>7</sup>St. Thomas Aquinas, *Summa Theologica*, III Suppl., q. 67, art. 1, arg. 4 and ad 4. Quoted from the translation by the English Dominicans (London: Burns, Oates & Washburne, Vol. 19, 1922), pp. 358, 359.
- <sup>8</sup>Nature inculcates that society of man and woman which consists in matrimony." III Suppl., q. 41, art. 1. (English Dominicans, Vol. 19, p. 78).
- <sup>9</sup>Desire is the amor concupiscentiae, devotion the amor benevolentiae, friendship the amor amicitiae. I-II: q. 26, art. 4; q. 27, art. 3; q. 28, art. 2. II-II: q. 23, art. 1; q. 27, art. 2.
- <sup>10</sup>St. Thomas Aquinas, *Contra Gentiles*, III, 123. Quoted from the translation by the English Dominicans (New York: Benziger Brothers, 1928), pp. 115, 116.
- <sup>11</sup>Dietrich von Hildebrand, *Marriage* (New York: Longmans, Green, 1942), p. 15. <sup>12</sup>*Ibid.*, p. 5.
- <sup>13</sup>Abbé Jacques Leclercq, Ph.D., LL.D., *Marriage and the Family* (New York: Pustet, fourth edition, 1949), p. 9. Translated by Father Thomas R. Hanley, O.S.B., Ph.D.
- <sup>14</sup>Pius XI, *op. cit.*, p. 83.
- <sup>15</sup>T. Lincoln Bouscaren, S.J., S.T.D., and Adam Ellis, S.J., J.C.D., *Canon Law* (Bruce: Milwaukee, 1946), p. 399.
- <sup>16</sup>*Acta Apostolica Sedis*, Vol. 33, pp. 421-426.
- <sup>17</sup>*Acta Apostolica Sedis*, Vol. 36, pp. 184-196.
- <sup>18</sup>*Ibid.*, p. 103.
- <sup>19</sup>Nota distinctio inter "finem operis" et "finem operantis" . . . adhibenda est etiam in matrimonio." *Ibid.*, p. 184.
- <sup>20</sup>Matrimony is natural "because natural reason inclines thereto in two ways. First, in relation to the principal end of matrimony, namely the good of offspring. For nature intends not only the begetting of offspring, but also its education and development until it reach the perfect state of man as man, and that is the state of virtue." III Suppl., q. 41, art. 1 (English Dominicans, Vol. 19, p. 77).
- <sup>21</sup>It is quite natural that a young couple, deeply in love with each other, should desire marriage chiefly as a means to intimate and lasting union and should not be much concerned about the begetting of children, as far as their mental attitude is concerned. But there is nothing wrong in this, as long as they do not intend to exclude children by positive measures. Even if, because of some physical defect or advanced age, a married couple cannot have children, they may enjoy their conjugal rights, provided proper relations are physically possible." Father Francis J. Connell, C.S.S.R., J.C.D., S.T.D., "The Ends of Marriage" in *The Family Faces Forward* (Washington, D. C.: Family Life Bureau, N.C.W.C., 1945), p. 19.
- <sup>22</sup>Pius XI, *op. cit.*, p. 113.
- <sup>23</sup>*Acta Apostolica Sedis*, Vol. 33, p. 423.
- <sup>24</sup>Leclercq, *op. cit.*, p. 14.
- <sup>25</sup>Father Francis J. Connell, C.S.S.R., J.C.D., S.T.D., "Teaching the Sixth Commandment and the Doctrine of Matrimony," *CATHOLIC SCHOOL JOURNAL*, April, 1946, p. 136.
- <sup>26</sup>Pius XI, *op. cit.*, p. 85.
- <sup>27</sup>He can dissolve, for serious reasons: (a) a nonconsummated marriage; (b) a marriage between two non-baptized persons after one is baptized and the other then refuses to live in peace — the Pauline privilege; (c) "according to an opinion which is enjoying more and more credit, a marriage which has been consummated while it was not a Sacrament." Father Arthur Vermeersch, S.J., "What is Marriage?" (New York: America Press, 1932), p. 26.
- <sup>28</sup>Pius XI, *op. cit.*, p. 87. <sup>29</sup>*Ibid.*, p. 100.
- <sup>30</sup>*Ibid.*, p. 88. The inner quotation is from Canon 1012.
- <sup>31</sup>The Sacrament is the contract at the moment the contract is made." Father Henry Davis, S.J., *Moral and Pastoral Theology* (London: Sheed and Ward, sixth edition,



<sup>22</sup>The baptism of Baptists, Congregationalists, Disciples of Christ, Methodists, and Presbyterians should ordinarily be considered valid. Cf.: Decree of the Holy Office in *Acta Apostolica Sedis*, Vol. 41, Dec. 29, 1949, p. 650.

<sup>23</sup>Vermeersch, *op. cit.*, p. 29.

<sup>24</sup>M. J. Scheeben, *The Mysteries of Christianity*, translated by Father Cyril Vollert, S.J. (St. Louis: Herder, 1946), p. 600.

<sup>25</sup>*Ibid.*, pp. 602, 603.

<sup>26</sup>Trained minds can make the proper distinctions when faced with such statements as: "Man is a political animal but even more is he a conjugal animal" (St. Thomas, *In Ethic.*, viii, 12). Before adolescents, however, it might be better to use more anthropomorphic comparisons, like the one St. Thomas returns to a few times in his discussion on temperance: "Reason chastises concupiscence, which, like a child (*ad modum pueri*) needs curbing" (II-II, q. 151, art. 1). Again, if concupiscence be consented to, it will "wax very strong, as in the case of a child, left to his own will (*sicut puer suae voluntati relinquitur*).'" (II-II, q. 151, art. 2 ad 2. Cf. II-II, q. 142, art. 2—Whether Intemperance is a Childish Sin.)

<sup>27</sup>Father E. Mersch, S.J., *Love, Marriage, and Chastity*, translated by A. B. (New York: Sheed and Ward, 1939), pp. 5, 6.

<sup>28</sup>T. G. Wayne, *Morals and Marriage* (New York:

Longmans, Green, 1936), p. 33.

<sup>29</sup>Father Arthur Vermeersch, S.J., *De Castitate* (Rome, 1919), p. 252.

<sup>30</sup>III Suppl., q. 41, art. 4 (English Dominicans, Vol. 19, p. 85).

<sup>31</sup>III Suppl., q. 41, art. 3 (English Dominicans, Vol. 19, p. 82).

<sup>32</sup>Vermeersch, *De Castitate*, p. 259.

<sup>33</sup>II-II, q. 153, art. 2 (English Dominicans, Vol. 13, p. 122).

<sup>34</sup>II-II, q. 142, art. 1 (English Dominicans, Vol. 13, p. 19). This is the vice of insensibility.

<sup>35</sup>II-II, q. 142, art. 1 ad 2 (English Dominicans, Vol. 13, p. 20).

<sup>36</sup>I-I, q. 98, art. 2 ad 3 (English Dominicans, Vol. 4, p. 349).

<sup>37</sup>Wayne, *op. cit.*, p. 46.

<sup>38</sup>Dietrich von Hildebrand, *In Defence of Chastity* (London: Sheed and Ward, 1931, p. 113).

<sup>39</sup>*Ibid.*, p. 114.

<sup>40</sup>Wayne, *op. cit.*, p. 27.

<sup>41</sup>II-II, q. 152, art. 4 ad 3 (English Dominicans, Vol. 13, p. 116).

<sup>42</sup>St. Paul: 1 Cor. 13:13. Cf. II-II, q. 141, art. 8 and q. 152, art. 5.

<sup>43</sup>*Ibid.*, p. 33.

<sup>44</sup>II-II, q. 152, art. 4 ad 2 (English Dominicans, Vol. 13, p. 116). Here St. Thomas is quoting from St. Augustine.

<sup>45</sup>*The Love of God* (London: Catholic Book Club, 1939), p. 127.

<sup>46</sup>II-II, q. 152, art. 3 ad 1 English Dominicans, Vol. 13, p. 113). The italics are quoted from St. Augustine.

<sup>47</sup>Father Stéphane-Joseph Piat, O.F.M., *The Story of a Family* (New York: Kennedy & Sons, 1947), translated by a Benedictine of Stanbrook Abbey, pp. 22-25.

<sup>48</sup>*Ibid.*, p. 33.

<sup>49</sup>St. Louis: Queen's Work, 1941.

<sup>50</sup>The Catholic Center, Ottawa, Canada.

<sup>51</sup>New York: Macmillan, 1940. In a foreword to the third edition of his translation of Leclercq, Father Hanley recommends this book, but with a curious litany of strictures: "Despite the many objectionable features of the work (such as integral evolutionary standpoint; advocacy of artificial birth control and of sterilization; admission of divorce in principle . . .)" much valuable and sound material is to be found in Paul Popenoe, *Modern Marriage: A Handbook for Men*.

<sup>52</sup>Pius XI, *op. cit.*, pp. 111, 112.

<sup>53</sup>*Ibid.*, p. 112.

<sup>54</sup>Vermeersch, *De Castitate*, p. 194.

## Our Lady Speaks at Fátima

# A Mother's Message Rev. L. J. Dierbeck\*

### Story of the Pageant

A brief but impressive narrative of the apparitions of our Lady at Fátima in 1917. This pageant is concerned only with the main thread of events and the main characters and the primary purpose of the apparitions, namely, to urge people to say the rosary, and to do penance for sin. The pageant is simple in presentation and easy to produce. Its message cannot be missed. The pageant can be adapted to any age group. Effect should be procured by lighting rather than by elaborate settings. The hymns used in the pageant are, for the most part, the traditional hymns and all of them can be found in the commonly used hymn books.

### The Characters

**Narrator:** Preferably an adult, at least a high school student. Can be either a man or a woman. Can be either in view of audience or not. Effect is better if narrator can be seen by audience.

**Blessed Virgin Mary:** Could easily be portrayed by any girl or young lady. Costume can be as simple or elaborate as desired, although it is best to follow as closely as possible the actual pictures and descriptions of our Lady of Fátima: Has a speaking part.

**Lucy:** The oldest and tallest of the three children. Has a short speaking part. Costume can be modeled after actual pictures of the girl, Lucy. Skirt should be long, blouse without collar, kerchief tied over head.

**Jacinta:** Cousin of Lucy is next in size to Lucy. Dress is similar as that for Lucy. No speaking part.

**Francis:** Brother of Jacinta and the smallest of the group. Tight fitting pants or overalls, drab colored shirt, tight waistcoat (suit that has been outgrown). No speaking part.

**Parents of Lucy:** No speaking parts. Dress for mother is black skirt and drab blouse and

kerchief tied over head. Dress for father is dark pants, colorless shirt, and old vest, if possible.

**Parish Priest:** Cassock, biretta, cape.

**Chorus:** Group of singers—at least four in number—the larger the group the more impressive the musical effect. Can be either children or adults.

### Hymns:

O Queen of Peerless Majesty, O Sanctissima, Salve Regina, The Magnificat, O Queen of the Holy Rosary (other suitable hymns could be substituted).

### Setting for Scene I

The lights of the hall are turned off. The chorus begins the hymn, "O Queen of Peerless Majesty." The chorus is set in view of the audience, ahead and to one side of the stage so that they can see the stage, and so that their voices can still be directed, at least partially, toward the audience. Stage curtain is closed but footlights and stage lights are all set for Scene One to begin.

At the end of the hymn (2 verses) the narrator takes over. If a loud-speaker is available, then, whenever he is speaking appropriate music can be used as a background; this script is arranged with a loud-speaker in mind; however, it will be no problem at all to produce the pageant without a microphone and loud-speaker.

The narrator should be in view of the audience and to one side of the stage, opposite the chorus.

### Scene on Stage:

Daylight. Francis, Jacinta, and Lucy. The children have taken their sheep to the Cova da Iria; the sheep are browsing off stage, presumably, the children are finishing their lunch. They have a basket and are seated around it. Jacinta is finishing a piece of bread. Francis and Jacinta go over to other side of stage to play. They have stones and branches

and are building a house. Lucy puts the lunch basket in order. She goes over to the two and reminds them that they must say their rosary first. Objections. Objections overruled, after short argument between Lucy and Francis. They compromise on the short rosary. In two minutes they are finished and then back to play. Lucy just sits and watches, not at all pleased with the rosary just said. Suddenly a crack of thunder. Children are surprised and first thought is for safety of sheep. They look down the valley, and suddenly they look to the center of the stage. Two spotlights have been turned on and the Lady has appeared on a small rise in the ground. Conversation takes place. For last words the children fall on their knees. The scene should be similar to ordinary pictures of the apparition.

The small rise in the ground upon which the Lady appears can be made by covering several boxes, etc., with cloth that has been starched stiff and marked off to simulate the appearance of rocks. Real rocks and stones can be used around the bottom. Branches of bushes can be placed here and there to lend a bit of reality.

A curtain stretched across the back stage with opening in the middle is best and easiest way of showing apparition. Lady is standing behind curtain and at proper time curtain is pulled apart far enough so that she can step forward for her proper position. Once she has passed through the curtain opening, the curtain is closed.

### A Mother's Message

[Lights. Chorus: "O Queen of Peerless Majesty." Then: Organ record music as background and narrator begins.]

NARRATOR: A Mothers message. . . . A Mother's love. The world is a stage upon which man enters . . . plays his part and then leaves to make way for others. . . . Every man has a part to play . . . a word to say . . . a scene to enact in the drama of "Life on Earth." The stage is huge . . . the world is

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large . . . the actors are many. . . . Only God knows perfectly, the part that each man has to play. . . . Only God can know immediately how each isolated scene forms a part of the one, same, magnificent story . . . the story of a loving God and His gracious Mother. But . . . there are times when this loving God allows men to look back into a bygone year and see the method and plan and purpose behind the incidents that once may have seemed only isolated events played upon a stage loaded with action. Such is the favor that God has given to us . . . to stand upon our Mountain of One-Thousand-Nine-Hundred-and-Fifty Years, and look back to the year 1917 . . . to the day . . . May the thirteenth . . . and there to [background music up] see, what once seemed like separate events be in reality, only different scenes of the same act.

[down] May 13, 1917 . . . [normal]. On this day, in the city of Rome, in the vast basilica of St. Peters, while nations are engaged in business of [background music up] World War I, Father Eugenio Pacelli is consecrated a bishop by Pope Benedict XV. [down] May 13, 1917 . . . [normal]. In another city, of another country, on this same day . . . a Russian lady leads a group of Russian children into the village church for their catechism lesson. Suddenly the huge wooden doors of the church are flung open and a group of rough and dirty horsemen gallop their horses through the church and into the sanctuary. As the teacher and the children huddle together in fear, the soldiers go about their Satanic work of desecration. Then, pulling up their horses, [background music up strong] and at a command from the leader, they charge straight into huddled group of children . . . leaving dozens dead and injured. . . . [down] May 13, 1917 . . . Communism in Russia . . . a new bishop in Rome . . .

May 13, 1917. [normal, draw curtain] . . . In still another village of still another land, three children are taking their father's sheep to pasture in the Cova da Iria, just outside the village of Fátima in the country of Portugal. There is Lucy, the oldest, and Francis and Jacinta, her two cousins. They are happy . . . the sheep are content . . . there is nothing to do but play. . . . Oh, but there is something they must do first, they must say their beads. . . . Little Francis insists on the short form. . . . It's too nice a day not to be spent in playing. And so, they say, "the short rosary"—I believe in God the Father—Our Father, Hail Mary, Hail Mary, Hail Mary, Glory be, Our Father, etc. . . . The short rosary . . . one, two, three, and job is done and then back to the all important task of play. Suddenly a sound like thunder . . . [thunder] games are forgotten . . . the sheep . . . where are the sheep . . . [appearance of Lady, spot lights, background music off] and then . . . even the sheep are forgotten . . . they stand and stare.

LADY: Do not be afraid. I will do you no harm.

LUCY: From where do you come?

LADY: I come from heaven.

LUCY: And why are you coming here?

LADY: I come to ask you to meet me here six times in succession at this same hour on the 13th of each month. In October I will tell you who I am and what I expect of you.

LUCY: You come from heaven? . . . And I, shall I go to heaven?

LADY: Yes you will.

LUCY: And Jacinta?

LADY: She, too.

LUCY: And, Francis?

LADY: He, too, but first he must say his beads very often. . . . Will you offer sacrifices to God and accept all the sufferings He will send you in reparation for the numberless sins which offend His Divine Majesty? Will you suffer to obtain the conversion of sinners, to repair blasphemies, as well as all the offenses committed against the Immaculate Heart of Mary?

CHILDREN (children fall on knees): O, most Blessed Trinity, I adore You. My God, my God, I love You.

CHORUS: O Sanctissima.

[Curtain]

## Scene II

### Setting for Scene II

When everything is ready the hall lights are turned off, the stage lights set but curtain remains closed. There is a short interval of music while the audience settles down and then the music fades into the background as the narrator takes over.

### The Scene on the Stage:

Room scene. Daytime. Home of Lucy. Table and several chairs are enough to convey correct impression. Lucy is seated at the table looking very dejected. Her father is seated across from her. Mother is busy sweeping. Their actions will be obvious from the script. The priest enters and all stand. Priest sits and questions Lucy. Pantomime. Priest leaves. Father goes along and mother leaves with her broom. Lucy alone and very much troubled. "What if Satan were trying to get hold of her soul?"



— G. C. Harmon

The other two children enter and coax Lucy to hurry with them. It is the day for the apparition. After pleading and arguing, she forgets her troubles and doubts and all three leave together for the Cova da Iria.

During the entire scene the music is in the background and as the children leave the stage the music comes up strong and the curtain closes.

[Lights. Record music up strong and then fade into background. Narrator takes over.]

NARRATOR: The vision granted by God to the three children was truly extraordinary . . . in fact so extraordinary that no one would believe it. . . . The three companions had agreed to keep the vision a secret . . . but that was asking a great deal from little Jacinta, who had never kept a secret from her mother. . . . So the story came out . . . and the troubles began. The parents of Francis and Jacinta refused to take the problem too seriously. . . . Time would erase the crazy dream.

But, at the home of Lucy, things were different. [Curtain] The parents were annoyed . . . they were embarrassed by the gossip of the neighbors . . . they demanded that Lucy go to all the neighbors and tell them it was a lie. They coaxed . . . they threatened . . . they used a broomstick. . . . The pastor was called . . . maybe he could stop this nonsense. . . . [Enter priest.] Father wanted to know what happened . . . what did this all mean. . . . Perhaps this was a trick of the devil . . . we must wait . . . wait and see. . . . [Exit priest.] A trick of Satan . . . what if Satan were trying to get hold of her soul? . . .

It was July 13, twice already the vision had appeared . . . this time she would not go. [Enter Jacinta and Francis.] But her little friends begged and pleaded . . . it is time come . . . hurry. . . . "How could it be a devil? . . . The devil is very ugly and lives under the earth, in hell . . . that Lady is most beautiful. . . . And we saw her going up to heaven." That was enough for Lucy . . . off they go to see the lovely Lady—it is July, 1917.

[All 3 exit. . . . Background music up and over.]

[Curtain]

## Scene III

### Setting for Scene III

When everything is in readiness behind the curtain the hall lights are turned off, and the stage lights set even though curtain remains closed. There is a short interval of music [loud] until audience quiets down, then, the music fades into background and narrator takes over.

At place designated in script the curtain opens slowly. Stage setting is same as for Scene I. The three children are kneeling around the hill and on the hill stands the Lady with hands folded. The lights are dim and effect is produced through use of colored lights. A light with a rotating lense attached produces wonderful results, for in this way there will be movement and life brought about by the variations of color [use red and blue lenses]. Place this light somewhere off stage.



While our Lady speaks she extends her arms so as to take in the entire audience. As soon as she begins to speak the background music is cut off, and remains off until her last paragraph. During this paragraph the music comes up but very gently and the music takes over for a few seconds after the words: "... and nations will be annihilated." Then, suddenly, the music is stopped abruptly and the lights are dimmed so as to place entire scene in the background while the narrator takes over the summary of events more or less as a radio announcer would read off a list of newspaper headlines.

When the narrator is finished the lights come up as at the beginning of the scene and our Lady says her lines.

As she finishes the chorus sings very softly, the *Salve Regina*. The curtain closes very slowly as the hymn comes to an end. The Virgin remains on stage as do the children, motionless, until curtain is closed.

[*Lights. Record music up strong and then into background. Narrator takes over.*]

NARRATOR: The beautiful Lady had appeared five times already . . . May, June, July, August, September, but in August it was on the 19th of the month and not the 13th . . . six days later than usual because on the set day the children were forcibly detained by members of the Masonic sect. . . . The news of the apparition spread fast. . . . In July there were 5000 people present to watch the three little seers . . . and on September 13, already early in the morning, all the roads leading to Fátima were blocked with vehicles of every description and pedestrians of every class. By 10 o'clock there were between 25 and 30 thousand people gathered in the Cova da Iria . . . praying . . . singing hymns . . . saying their rosaries. Many were the miracles that had been performed at the Cova during the past few months, but the greatest miracle of all was the rebirth of faith that took place in the hearts of the people of entire Portugal. Where once anti-Catholic Masonry was master . . . destroying the faith of the common Christian by ridiculing him and sneering at his religious practices . . . a Catholic faith now ruled supreme. No longer were people afraid to pray in public . . . to kneel in public . . . to sing hymns in public . . . to show and recite their beads in public. . . .

But [*curtain*] there had to be a change . . . had not Mary been teaching them [*background music off*] leading them . . . through the little children? . . .

MARY SPEAKS: Recite daily the holy rosary in my honor. Continue to come every month. In October I will tell you who I am, and what I desire. And I shall perform a great miracle so that the whole world may believe.

Sacrifice yourself for sinners. Pray, pray very much and make sacrifices for sinners; many souls go to hell because there is no body to make sacrifices and to pray for them.

You have seen hell, and the souls of poor sinners. To save them our Lord wishes to establish in the world devotion to my Immaculate Heart. If people will do what I tell you, many souls will be saved, and there will

be peace in the world. The war is coming to an end, but if the offenses against God do not cease . . . under the reign of the next Pope a still more terrible one will begin.

To prevent that, I come to ask the consecration of the world to my Immaculate Heart, and the Communion of Reparation on the first Saturday of the month.

If my requests are granted there will be peace in the world. [*Background music up but very gently.*] If they are not, Russia will spread its errors throughout the world, provoking wars and persecutions against the Church; many good people will be martyred, the Holy Father will have much to suffer, and nations will be annihilated.

[*Music strong. Stop suddenly as lights dim and*].

NARRATOR: This is Radio Station WHBY giving you a summary of world events. . . .

1918—Nov. 11, World War I is brought to an end.

1922—Pope Pius XI is chosen to succeed the late deceased Benedict XV.

1925—Communism has gained a solid foothold in Russia.

1935—Communism gains foothold in Western Europe. United States recognizes the Communist party. Earl Browder, top Communist plans to run for President.

1938—War is imminent. . . . Entire Europe to be plunged into war once again.

1939—Cardinal Eugenio Pacelli becomes the new Pope Pius XII.

1941—United States enters World War II.

1945—The Atomic Bomb wipes out Hiroshima. Poland and Lithuania swallowed up by Russia.

1949—Russia balks peace settlement. [*Background music up gradually.*] Communists fight to take over entire Europe. Huge Communist Spy Ring uncovered in Canada and the United States. Cardinal Mindszenty given life sentence by Communist controlled regime. 200 Catholic priests killed in Communist controlled Yugoslavia.

[*Growing strong. Then sudden break and lights as before, and*]

MARY SPEAKS: But finally my Immaculate Heart will triumph. . . . Russia will be converted, and a time of peace will be given the world.

CHORUS: *Salve Regina.*

[*Curtain*]

#### Scene IV

##### Setting for Scene IV

Hall lights out. Music on record until audience quiets. Then the narrator takes over. Music is in the background.

Curtain opens as designated on script. The stage: Living room scene of an ordinary Catholic home. Davenport or settee in the center of stage [*rear*] and two chairs of one kind or another on either side. Father of the family sits reading the evening paper. Two young children are playing with toys to one side on the floor. Fourteen-year-old boy is reading sport page on the chair next to davenport where father is sitting. Daughter of high school age is doing schoolwork on the davenport. Then, from the kitchen, comes mother

and older daughter obviously having just finished the supper dishes. Their entrance is sign to begin the rosary. Fourteen-year-old boy tries to duck out but caught by father and convinced differently. They all kneel down. Father starts rosary and rest of family answer aloud.

All this time there is record music in the background. The music ends when the rosary is started.

As the father of the family announces the first mystery and begins the "Our Father," the chorus begins to sing the *Magnificat*. The group on the stage continue saying the rosary but in a much subdued tone, so as not to interfere with the singing. The singing should be done a *cappella*. When the *Magnificat* is finished the recitation of the rosary is continued as it ordinarily would be. The group recites about two or three "Hail Mary's" when the curtain behind the davenport [*just as in Scene I*] opens and our Lady appears. She steps forward so that she is just behind the piece of furniture and seems to be joining the group. The group saying the rosary does not move or even look up. The idea that should be conveyed is that Mary's presence is normally in every home where the rosary is said daily.

Lights should not be too bright. Use a spotlight to emphasize Mary's presence. As soon as Mary is standing still, with arms embracing the family, the introduction to the last song is given, "O Queen of the Holy Rosary." Toward the end of the second verse the curtains are drawn. During the singing the recitation of the rosary is done very quietly.

[*Lights. Music in background. Narrator takes over.*]

NARRATOR: Five times the Lady had already appeared. . . . October 13 would be the climax. . . . On October 13, 50,000 people had gathered at the Cova. It was a cold, damp rainy day . . . the Lady appeared as usual. . . . "I am our Lady of the rosary," she said. "Men must do penance for their sins."

Suddenly the sun began to shine . . . the rain had stopped and the clouds had vanished . . . the sun appeared like a silver disk so that the eye could gaze at it steadily without being blinded, and at once it began to spin like a wheel of fire . . . shooting out rays of multi-colored light. Three times these fantastic fireworks were repeated, when the sun broke loose from its place in the heavens, and began to move downward upon the people in a zigzag motion. The people fell on their knees in the deep mud and prayed. . . . Ten minutes the strange miraculous dance of the sun lasted . . . long enough to prove to 50,000 people that a miracle had taken place . . . long enough to show the world the importance of the message . . . a mother's message . . . prayer . . . and penance. The First Saturday Devotions—The Daily Rosary—The Family Rosary.

[*Scene from modern home—praying the family rosary. Family says rosary, at first decade chorus sings "Magnificat." Family continues rosary. Our Lady appears. Chorus sings: "O Queen of the Holy Rosary."*]

[*Curtain*]



# Practical Aids for the Teacher

## A Catholic Approach in Modern Languages

Vincent J. Colimore\*

Perhaps, in no other subject except religion itself, can the truths and customs of the Catholic Faith be practically and interestingly used as in the teaching of modern languages. And yet, so much time is devoted to the constant drilling of grammar, repetitions, dry reading of various selections from chosen texts, conversations that are as empty as the "Bon jour," the "Hasta la vista," or the "Guten Morgen" of elementary courses, that it is a source of wonder why these Catholic truths and customs are not employed more often than they are.

Someone might ask, "How are you going to talk about such things when teaching grammar, without dragging them in by the horns?" It seems to me that the opportunities for talking about them are numerous. They have to be observed in the preparation of the lesson and brought out naturally from it. In the teaching of French grammar, for example, most up-to-date texts are filled with illustrations of the various cathedrals, famous personages, places etc., in France. What historical incidents could be related in connection with the cathedrals of Notre Dame, Rheims, Cologne? What an inspiring account could be given of Joan of Arc on seeing a picture of Rouen or of La Pucelle herself; and how interesting it would be to relate something of the great morality plays produced for the people before their churches! The catalogue of names that occur in the vocabularies is another source of Catholic instruction. Names like Louis recall the great St. Louis of the Crusades; Vincent, the selfless St. Vincent de Paul; Marguerite, the saintly Margaret Mary Alacoque who was the instrument for the great devotion to the Sacred Heart, and Teresa, whom everyone knows as the "Little Flower." The list is large and the beauty of their saintly lives extremely inspirational. I have found that whenever there is a reference during a language lesson to religious customs, ideas, truths, there is always attention. Words become Catholic when explained in their Catholic connections.

Another important item to remember in recalling Catholic points of interest while teaching the modern languages is the Catholic background of French, Spanish, Italian, and, in a lesser degree, German. The "Eldest Daughter of the Church," although she has seen many changes, still possesses Catholic customs and traditions, her cities and villages are still Catholic in their culture. Many of the greatest names in French literature were

devout Catholics whose writings were an inspiration to millions both in and out of France. Among these, there are the hidden saints, the Curé d'Ars, St. Francis de Sales, Bernadette, and a host of others. Such material, especially interesting in the form of anecdotes taken from the lives of these people, make an elementary class far from drudgery.

The same holds true in Spanish where saints like Teresa of Ávila, John of the Cross, Vincent Ferrer, Ferdinand, James of Compostela, Xavier and Ignatius of Loyola, our Lady of Fátima, can scarcely be omitted. Spanish names and places are impregnated with Catholicity. It is unbelievable that a Spanish class could be conducted without once referring to a Catholic subject.

In Italian, how could the mention of Catholic ideas, customs, traditions be avoided? How could a teacher omit to mention Rome, the seat of Catholicity, the Pope, the various Catholic basilicas, the catacombs, St. Peter,

the wonderful Januarius of Naples, Bosco, Bellarmine, and Aloysius to mention just a few of the famous persons and places of Italy. Courses in Italian could be a history of the Catholic Church, its saints, its world influence emanating from the Pope in Rome. Italian grammar and advanced Italian courses in high school and college need never lack interesting material to lend variety to repetitious lessons.

Even in German, there are many great names and places to be discussed. The great Catholic colleges at Innsbruck and Ingolstadt, the great saints Boniface and Canisius, the region of Bavaria that retained its Catholicity while other sections fell away. The modern giants of the Church in Germany, Cardinal Faulhaber, in particular, who fought the Nazi regime. All these help the languages to live and connect them with actual events of history.

The Catholic viewpoint in the teaching of modern languages is a vibrant one, alive with interesting stories, illustrative of the vitality of each nationality as it is revealed in the literary expression of its writers, in the peculiar expression of their genius in painting, sculpture, music, architecture. In short, Catholicism permeates all of these languages. A teacher, who fails to bring it out, is missing a great opportunity to inform his students of their great Catholic heritage.

## Plan Your Field Trips

Brother Fred Hiehle, S.M., M.A.\*

Students are filled with joy when told that arrangements for a scheduled field trip have been completed. Field trips are fun. But field trips should be field work. Visitations which are carried on in connection with a definite course in high school should be so designed as to make specific and amplify the content of the course. When co-ordinating field work with classwork it is necessary that course content be well orientated with the extra-course activity in order to bring about a well-integrated and uniform concept in the mind of the student. To give firsthand contacts their full meaning, it is necessary to supplement visits to factories, stores, markets, and governmental institutions, with some previous material of an explanatory and descriptive nature.

Visitors to our nation's capital often read with interest the inscription on the Union Station in Washington: "He that would bring home the wealth of the Indies must carry the wealth of the Indies with him. So it is in traveling—a man must carry knowledge with him, if he would bring home knowledge."

To enable each student to "carry the wealth of the Indies with him" and to co-ordinate the

field work with the content of the course, a planned approach must be worked out mutually by student and teacher. This prepared description of each trip must contain what is felt to be the minimum amount of information necessary for the student to comprehend the operation of the unit visited. This "previsitation" material can be worked out in co-operation with the company, store, market, or governmental agency concerned. Company executives and governmental officials will freely give bulletins and handbooks to teachers. Another profitable source of pre-visitation material might be found in writing to the Chamber of Commerce, State Departments, or other informative groups. Many colleges have available field work manuals which may serve as a guide to high school teachers preparing pre-visitation material; e.g., *Field Work Manual*, prepared by Roy E. Stryker and revised by Carl M. Marcy, for use in the courses Contemporary Civilization B and Science A, Columbia University. These are fine aids but must be adapted to the high school level as well as to the locale.

While studying the unit on production in a social science class, a trip may be planned to a modern factory where details of produc-

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tion can be observed. What previsitiation should be prepared? Since each unit to be visited demands individual study, no definite plan covering all production plants can be given, but a general observation can be drawn from the following that will facilitate the forming of a plan fitted to the individual unit in question. A field trip to a factory can well show the observant and thoughtful student, the problems of productive capacity, merchandising, labor, governmental control, etc. But to visualize and understand these problems the previsitiation work sheet must be practical. The student's guide, therefore, should contain a short history of the company and a short story of how the raw materials or prefabricated parts going into the manufactured articles are brought together. The size, physical plant, layout, and capacity of the plant should be explored. The assembly line or continuous flow process must be explained. Does a conveyor system exist? Is this conveyor a floor type "slate" conveyor or an overhead chain mechanism? How is the plant managed? What are the main operations of assemblage? Are the finished products stored, crated for shipment, or sold directly? These are some of the general questions that should promote the mutual co-operation of students and teacher in working out a specific plan for a field trip. Additional specific details will have to be included to make the study of each individual project more complete. Only with such a background will the student fully comprehend the firsthand material which he encounters throughout his field work.

Interested students will take notes on actual observations which may prove valuable in class reports and discussions following the field trip. Many interesting points, missed perhaps by some of the class, will be brought to light by the observant students. Next year's previsitiation sheet can be supplemented by student observations made known in these follow-up discussions. If such a plan were pursued, a manual could be prepared for the school which would contain definite instructive material on all agencies available for visitation.

While the previsitiation material is absolutely essential, the teacher should not overlook the fact that the place to be visited must also be prepared to accommodate the class. The number making the visitation, the date of the visit, and the time of arrival, should be known by the receiving agency. If the trip is scheduled far in advance, an immediate reminder would be prudent. If an entire class makes the field trip, the request for adequate guides is essential. Hence, the class could be broken into small units so that explanations may be heard by all. The din of machinery, the noise of production, the smallness of offices are not conducive to successful visitations. These handicaps must be met by the formation of small groups.

Schools, no matter where they are located, can find examples of production, transportation, marketing, and government that will motivate the student and at the same time

integrate the course of study with the unit visited. Catholic schools should also add religious visitations to their list of field trips. A visit to the chancery, to a seminary, or a religious house of formation, may stimulate interest in a religion class or even pave the way to a vocation.

Teachers who have never attempted field trips will be surprised at the welcome given young visitors. Many firms and government agencies are proud to show what they are accomplishing. Religious teachers should not be backward in planning field trips. Some are hesitant because they think they will show their ignorance. Such teachers should realize that most people are ignorant when they are out of their own field. Hesitant teachers in

this case can overcome this ignorance only by visitations. Practical knowledge of the school of life can never be found entirely in a classroom.

Another argument against field trips is that those who take these excursions from the classroom shirk work. This objection is easily answered. From the above outline it can be seen that field work properly arranged and executed requires much more time and work than ordinary class preparation.

If you are hesitant, arrange your first trip with the help of a friend, an alumnus, or through the co-operation of a parent. Once you have ventured into field work, you too will see how much fun it is to bring back the "wealth of the Indies."

## Encyclicals as Guideposts for Literature

Sister M. Basil, O.P., M.A.\*

In these days when the diabolical influences of atheism catch the unwary in subtle nets, it is necessary that every means within the power of the Christian teacher be used to prepare students for the world in which they live. The religious, moral, educational, and economic worlds, all have a tendency toward naturalism. Standards of religion and of morality have been virtually swept away. The Catholic Church alone is able to hold its beacon light in the storm. Surely, quietly, unerringly she uses the best weapon of warfare—the dissemination of the knowledge of truth.

### Goodness, Truth, and Beauty

The teacher of literature has the colossal but delightful task of providing avenues through which may come goodness, truth, and beauty. The appreciation and enrichment of ideals and philosophies, the discovering of the beauty lurking in everyday life are the real work of literature. In order that the student may co-ordinate the activities of the pages of literature with the supernatural, he must have bases of interpretation and standards of criteria. As a supplement to the Christian teacher's own background and preparation, there is perhaps no better working material summarizing the philosophy of the Church and applying it to the problems of life than the Papal encyclicals. Although the encyclicals should be studied and appreciated in themselves, there is an additional value in correlating them with literature.

### Encyclicals State Truths

Pope Leo XIII in his encyclical on *The Condition of Labor* with special references to Christian teachers says: "Greater stress must be laid on the employment of apt and solid

methods of teaching, and what is still more important, on bringing into full conformity with the Catholic faith, what is taught in literature, in the sciences, and above all in philosophy, on which depends in great part the right orientation of the other branches of knowledge." Certainly the encyclicals offer the solid method so highly recommended here.

Pope Pius XI in his encyclical on *Christian Education of Youth* speaks directly on the matter of literature when he praises educational associations for pointing out by suitable books and periodicals the dangers to morals and religion that are often disguised in books and theatrical representations. He says that today parents and educators bewail the corruption of youth brought about by reckless and foul literature. He adds further that vigilance does not demand that young people be removed from society, but that today more than ever they should be "forewarned and forearmed" as Christians against the seductions and errors of the world.

### Unjust Rulers

As students are taught to consult the Bible, the dictionary, primary and secondary sources of knowledge to aid them in their study, they could be directed to the encyclicals to help them interpret literature. For example, in the study of Macbeth, or any other work of a like approach where the hero consumed by voracious ambition commits crime after crime upon the common wealth, the teacher may in the discussion refer the students to the encyclical of Pope Leo XIII on labor for an interpretation in the light of Christian truth. They will learn that "Rulers should . . . anxiously safeguard the community and all its members; the community because the conservation thereof is so emphatically the business of the supreme power, that the safety of the commonwealth

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is not only the first law, but is a government's whole reason of existence; and the members, because both philosophy and the Gospel concur in laying down that the object of the government of the State should be, not the advantage of the ruler, but the benefit of those over whom he is placed. As the power to rule comes from God, and is, as it were, a participation in His, the highest of all sovereignties—with a fatherly solicitude which not only guides the whole, but reaches also to details." With this as a guidepost, the most demanding teacher should find dramatic justice done to "black Macbeth" in the excellent discussion which will follow, and will find opportunity for parallels to present situations and persons.

#### Rights of Individuals

The same encyclical will help to determine the proper attitude to accept in a discussion of class evils such as those in *The Tale of Two Cities*. "... when there is question of defending the rights of individuals, the poor and badly off have a claim to especial consideration. The richer class have many ways of shielding themselves, and stand less in need of wealth from the State; whereas the mass of the poor have no resources of their own to fall back upon, and must chiefly depend upon the assistance of the State." Of the unjust taxation mentioned in the same novel this encyclical gives a clear definition of the position of the State: "The State would be unjust and cruel if under the name of taxation it were to deprive the private owner of more than is fair."

#### Rights of the Poor

The poor and their rights is a favorite topic of poets, dramatists, novelists, and short-story writers. Pope Leo's Encyclical again presents the starting point for an intelligent appreciation of such classics as "The Elegy Written in a Country Churchyard," "Cotter's Saturday Night," "Deserted Village," etc., wherein he stresses the rights of the poor, just wages, and private ownership. Of even greater value to such classics is that part of the encyclical which upholds the dignity of labor: "As for those who possess not the gifts of fortune, they are taught by the Church that in God's sight, poverty in no disgrace, and that there is nothing to be ashamed of in earning their bread by labor. . . . He lovingly invites those in labor and grief to come to Him for solace; and He displays the tenderest charity towards the lowly and the oppressed."

In works that stress the inequality in the distribution of wealth such as Galsworthy's "Quality," Yesierska's "The Fat of the Land," etc., there is an excellent opportunity of pointing out the means suggested by the Church in bridging the gulf between wealth and poverty when it points out the condition thus: "On the one side there is the party which holds power because it holds wealth; which has in its grasp the whole of labor and trade," and the solution of the problem: "... that this great labor question cannot be solved except by assuming as a principle that

private ownership must be held sacred and inviolable."

Markham's "The Man With the Hoe," and other works inveighing against cruelty to labor by "grasping speculators, who use human beings as mere instruments for making money" are well supported by Pope Leo XIII's words: "It is neither justice nor humanity so to grind men down with excessive labor as to stupefy their minds and wear out their bodies."

#### Protection for the Toiler

E. B. Browning's "The Cry of the Children," Hood's "The Song of the Shirt," Widdemer's "Factories," Haywood's "Mountain Woman," and other poetry and novels, or dramas which indicate evils in the labor of children and women in factories or elsewhere are a good source for an application of the same encyclical wherein it explicitly states: "And, in regard to children, great care should be taken not to place them in workshops and factories until their bodies and minds are sufficiently developed. For just as very rough weather destroys the buds of spring, so does too early an experience of life's hard toil blight the young promise of a child's faculties. . . . Women, again, are not suited for certain occupations; a woman is by nature fitted for home work, and it is that which is best adapted at once to preserve her modesty, and to promote the good upbringing of children and the well-being of the family."

#### In the Light of Eternity

A good parallel to a philosophical story like "The Bet of Chekhov," in which the author presents the necessity of evaluating all things in the light of eternity, may be found in the labor encyclical wherein Pope Leo states: "The things of earth cannot be understood or valued aright without taking into consideration the life to come, the life that will know no death. Exclude the idea of futurity and forthwith the very notion of what is good and right would perish; nay the whole scheme of the universe would become a dark and unfathomable mystery."

"The Substitute" by Coppee gives a fine opportunity to indicate the influence of the Christian teacher. Herein, the sinner, who from the dark street peers through the open window of a school as a Christian Brother counsels his boys, is stirred by memories of his own similar training and decides to rewalk the paths of innocence. Of the value of such early training, Pope Pius XI points out when he gives tribute to religious teachers who are qualified "intellectually and morally" for their important office and who cherish a pure and holy love for youth because they love Christ. Their work must take in the whole "aggregate of human life, physical and spiritual, intellectual and moral, individual, domestic and social . . . in order to elevate, regulate and perfect it in accordance with the example and teaching of Christ."

#### Modern Problems

Since many of the present-day books deal

with problems of Communism, directly or indirectly, the students may form correct views and be able to discover error for themselves in their reading through the encyclical of Pius XI on *Atheistic Communism*. Herein, they may find a definition and complete history of Communism as well as a contrast of Communism with the true notion of human society as taught by reason and Revelation through the mouth of the Church. They may learn of its danger to religion and the family and to pure love and marriage. Such novels as Barth's *Flesh Is Not Life*, Sothorn's *Death Solves Nothing*, Lord's *Storm-Tossed*, Dudley's *Coming of the Monster* and Pageant of *Life* are good examples of works in which Communism is exposed.

The dignity of chaste wedlock and the beauty and glory of family life and the pure love between the sexes can all be stressed in prose or poetry with specific reference to the encyclical of Pius XI, *Christian Marriage*.

Although the approach to any subject is more effective when presented from the positive side—that is indicating excellencies—it is often necessary for the teacher of literature to answer the questions of inquiring students on the subject of certain popular books, best sellers, and current motion pictures or plays and point out the evils therein. Many of them contain a violation in one way or another of the sacred blessing of conjugal honor or fidelity. Often there is a presentation of evil so attractive that the sense of moral discrimination is blunted, or there may be a presentation in such a way as to justify it. Here the teacher may label evils for what they are with specific reference to the encyclical of Pope Pius XI on *Christian Marriage*.

#### Principles for Choosing Reading

Students may readily learn by careful study to discriminate between a book which presents some aspects of evil for ethical purposes that good may come of it and a book which presents evil for its own sake, or out of proportion to the good. Against this evil Pope Pius XI cries out, "How often today must parents and educators bewail the corruption of youth brought about by the modern theater and the vile book!" He speaks too of the need for diligence today on the part of the teacher in directing youth because of the many dangers in society. He says, "Especially is this true of impious and immoral books, often diabolically circulated at low prices. . . ."

The encyclicals, then, can be a valuable aid to the teacher in the appreciation of literary pieces, and in the evaluation of both classic and current literature.

The use of the material of the encyclicals is not intended to be the starting point of the enjoyment of literature. To do this would be to destroy the real delight in reading itself. Interest and appreciation must be the first aim of the teacher if she is to arouse a thirst that will send the student again and again to the refreshing fountains to be satisfied. The encyclicals are to be used as sources or means to keep the fountains crystal clear.



# FRACTIONS IN THE MIDDLE GRADES

## V. Measuring One Fraction By Another

Amy J. DeMay, Ed.D.\*

The first time pupils need what was once called a common denominator is where they have to add two or more fractions or subtract fractions which have different denominators. This involves several types of situation: where one of the denominators of the fractions involved will contain the other or others, which is the simplest and easiest of all; where the denominators have no common factor, as 5 and 3, or 2, 3, 5, etc., which is easy if one can recognize at once that there is no common factor; and where the denominators have a common factor but one does not contain evenly the other or others. These types are represented by the following examples:

$$1. \frac{3}{4} + \frac{1}{8} \quad 2. \frac{1}{2} - \frac{1}{3} \quad 3. \frac{3}{4} - \frac{1}{6}$$

for either addition or subtraction, and these for adding of more than two fractions:

$$4. \frac{1}{2} + \frac{2}{3} + \frac{1}{8} \quad 5. \frac{2}{3} + \frac{1}{5} + \frac{1}{2} \quad 6. \frac{1}{8} + \frac{5}{6} + \frac{7}{12}$$

These are given as samples of types. In actual experience fifths, as in example 5, are seldom if ever found in a situation involving fractions where thirds occur where fractions are to be added (or are to be subtracted). And the same is true of the parts in example 6. We do not often find eighths to be combined with sixths. Yet in case there were a need we should know how to handle these situations, even though most of our practice should be put on the combinations of parts which are in common use and often met.

The above types of examples are easily solved by the rules in the old-time type of teaching methods, and the rules to apply in each case are not too difficult to remember and apply. But here as elsewhere a meaningless rule learned as a series of words may be forgotten, or one may not recall which rule applies to a particular type, and after later processes in multiplication and division have been learned, or supposed to be learned, pupils mix up all they have experienced and can't recall what they are to do in each individual case, and various types of errors develop. Girls being trained for teachers, for example, when asked to add  $\frac{1}{2}$  and  $\frac{2}{3}$  gave the answer as  $\frac{3}{5}$ , adding the numerators for the numerator of the answer and the denominators likewise. Other just as ridiculous results appeared in the work of various pupils. This shows that there is need to understand just what this adding of two or more fractions really means. When that is understood, all these rules may

be discarded and some common sense used in place of them, and if more is needed simple diagrams to aid in the meaning should be drawn. Simple drawings help pupils to see the significance of the denominator in each of two unlike fractions and to rationalize the relationships, until without visual help the pupil can automatically change them to like fractions, and proceed as when the denominators are alike.

The teaching previous to this point, if carried on according to the suggestions in the articles of this series, will have laid the foundation for what is now to be done. A problem to introduce the process to be learned, or perhaps a series of problems that lead up to what we wish the pupils to grasp will be the first procedure. These where possible should be actual situations right in the schoolroom; but where that is not likely to happen, as we cannot always be with such work as this, imaginary situations and conditions which bring about the point to be presented should be presented by the teacher with the co-operation of the pupils. The goings on in a make-believe farm, house, barn, village, fair, circus, etc., could bring up what is needed. As a project any one of these, with teacher guidance to make the processes needed to be learned, will produce what is wanted. Houses, barns, even whole villages with laid-out streets can be constructed, providing review and drill on past types of work and also on measurements with the ruler.

Here as before, one has to work by steps, and consider first some of the simple underlying concepts on which the processes to be taught are based. One may give in the appropriate place such a seemingly ridiculous example as, if you add 5 potatoes and 3 onions what do you have? Neither 8 potatoes nor 8 onions is certainly apparent; but what do these have in common? Both are vegetables, and calling both by the name common to both, we may add 5 vegetables to 3 vegetables and get 8 vegetables, though the vegetables are of a different kind. We may also add 7 girls and 8 boys and get 15 children.

When you cut anything into 2 equal parts, what is each part called? When you cut the same thing into 4 equal parts, what is each part called?

Any one part of a whole divided into equal parts, as  $\frac{1}{2}$ ,  $\frac{1}{3}$ ,  $\frac{1}{4}$ , etc., is called a *unit fraction*, and is also known as a *fractional unit*; that is, it is one part of a whole divided into parts. In any fractional unit, what shows the size of the units? Which fractional unit is larger,  $\frac{1}{2}$  or  $\frac{1}{3}$ ? Why?

A small figure in the denominator shows which, a large or a small fractional unit?

In the following line, when divided into four parts, what is the fractional unit?



If you measure the line by the fractional unit  $\frac{1}{4}$ , this  $\frac{1}{4}$  becomes the measuring unit in the same way as one inch is the measuring unit in finding out how many inches are in the length of any object or line. Or as one foot is the measuring unit when measuring the number of feet in the length of any object.

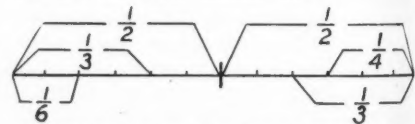
In the line above if you measure the line with  $\frac{1}{2}$  what is the measuring unit? How many  $\frac{1}{2}$ 's in the whole, with  $\frac{1}{2}$  as the measuring unit? If you measure the line with  $\frac{1}{4}$  as the measuring unit, how many  $\frac{1}{4}$ 's in the whole? How many  $\frac{1}{4}$ 's are measured in the  $\frac{1}{2}$  of the line? When you find the number of  $\frac{1}{4}$ 's in the half what is the measuring unit?

Draw a line on your paper 6 inches long, and put a little x at each half-inch. How many of these half-inches in the whole line? How many of these equal parts? What is the measuring fraction?

How many of these parts in  $\frac{1}{3}$  of the line? How many parts in  $\frac{1}{4}$  of the line? Which piece is larger  $\frac{1}{3}$  or  $\frac{1}{4}$ ? Which fraction has the bigger denominator?

How many parts in  $\frac{1}{4}$  of the line? In  $\frac{1}{5}$  of the line?

Which piece is bigger  $\frac{1}{4}$  or  $\frac{1}{5}$ ? Which fraction has the bigger denominator?



If children draw this line on paper, it is suggested that they make it 6 inches or 3 inches long. If it is drawn on the blackboard, make it 12 inches long. The various divisions may be marked off in color if desired.

How many twelfths in the whole line? When dividing into twelfths what is the measuring unit, fractional unit?

How many twelfths in  $\frac{1}{2}$  the line? Measuring  $\frac{1}{2}$  by  $\frac{1}{12}$ , what is the measuring unit?

Measuring  $\frac{1}{4}$  by  $\frac{1}{12}$ , what is the measuring unit? How many  $\frac{1}{12}$ 's in  $\frac{1}{4}$ ?

How many twelfths in  $\frac{1}{3}$  of the line? How many twelfths in  $\frac{1}{6}$  of the line?

When you find how many sixths in  $\frac{1}{2}$  what is the measuring unit? How many fourths in  $\frac{1}{2}$ ? What is the measuring fraction?

In  $\frac{3}{4}$  what is the fractional unit? In  $\frac{2}{3}$  what is the fractional unit? What is the measuring fraction? when you measure  $\frac{2}{3}$  by one half,

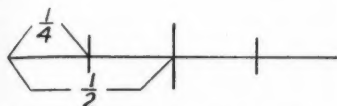
\*We can also measure  $\frac{1}{12}$  by  $\frac{1}{6}$ , but that is a problem for which we are not yet ready.

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how many times does it measure off? How many halves in  $\frac{2}{2}$ ?

When you have  $\frac{1}{4}$  what is the unit fraction?

When you measure  $\frac{1}{4}$  by  $\frac{1}{4}$  how many are there?



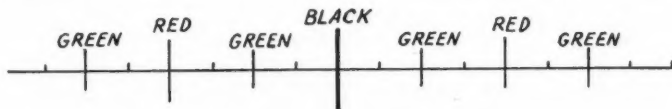
When you measure  $\frac{1}{2}$  by  $\frac{1}{4}$ , how many times does it go?

Study the line that is divided into 12 parts, and then write the missing numerators in each of the fractions in this list, to make it equal to the number or fraction at its left:

$1 = \frac{\quad}{2}$	$\frac{1}{2} = \frac{\quad}{6}$	$\frac{3}{4} = \frac{\quad}{12}$
$1 = \frac{\quad}{3}$	$\frac{1}{2} = \frac{\quad}{12}$	$\frac{1}{4} = \frac{\quad}{12}$
$1 = \frac{\quad}{4}$	$\frac{1}{3} = \frac{\quad}{6}$	$\frac{2}{2} = \frac{\quad}{4}$
$1 = \frac{\quad}{6}$	$\frac{1}{3} = \frac{\quad}{12}$	$\frac{3}{3} = \frac{\quad}{6}$
$1 = \frac{\quad}{12}$	$\frac{2}{3} = \frac{\quad}{6}$	$\frac{2}{2} = \frac{\quad}{6}$
	$\frac{2}{3} = \frac{\quad}{12}$	$\frac{3}{3} = \frac{\quad}{12}$
	$\frac{3}{3} = \frac{\quad}{12}$	

Draw a line 4 inches long and divide it into 16 parts, by little lines. Make a taller black line at the half. Make red lines with crayon at the fourth marks. Will one of these be on the half mark? Make green marks with crayon on the eighth marks. Will one of these be on the half mark? Will some of these be on the fourth marks? How many?

Are all these marks on some of the sixteenth marks? Are all the sixteenth marks marked with crayon?



Referring to the line where necessary, write numerators in the places requiring them.

$1 = \frac{\quad}{16}$	$\frac{2}{2} = \frac{\quad}{8}$	$\frac{1}{2} = \frac{\quad}{8}$
$1 = \frac{\quad}{8}$	$\frac{2}{2} = \frac{\quad}{16}$	$\frac{1}{2} = \frac{\quad}{16}$
$1 = \frac{\quad}{4}$	$\frac{1}{4} = \frac{\quad}{8}$	$\frac{1}{8} = \frac{\quad}{16}$
$1 = \frac{\quad}{2}$	$\frac{1}{4} = \frac{\quad}{16}$	$\frac{3}{8} = \frac{\quad}{16}$
$\frac{4}{4} = \frac{\quad}{16}$	$\frac{3}{4} = \frac{\quad}{8}$	$\frac{5}{8} = \frac{\quad}{16}$
$\frac{4}{4} = \frac{\quad}{8}$	$\frac{3}{4} = \frac{\quad}{16}$	$\frac{7}{8} = \frac{\quad}{16}$

If you were cutting an apple and had it cut into fourths, how would you make the pieces that are fourths into eighths? How many pieces did you have when they were fourths? How many pieces did you have when these were made into eighths?

With a line that is marked into halves, what would you do with half the line to make it show fourths? What change was made in the size of the parts?

How many fourths would you have in half the line? In  $\frac{1}{2}$  a line how many parts? In  $\frac{2}{4}$  of a line how many parts?

Why are  $\frac{1}{2}$  and  $\frac{2}{4}$  equal? Halves are how many times as big as fourths? Two parts in  $\frac{2}{4}$  are how many times as many as one part in  $\frac{1}{4}$ ? (Similar comparisons may be made with other equal fractions.)

As  $\frac{1}{2}$  and  $\frac{2}{4}$  are the same amount we say they have equal value. When we change  $\frac{1}{2}$  to  $\frac{2}{4}$ , or  $\frac{2}{4}$  to  $\frac{1}{2}$ , we say we do not make any change in the value of the fraction.

What are the terms of a fraction? When you change a fraction to another of equal value you have to change the terms. When you make the denominator twice as big a figure, what must you do to the numerator?

What has happened to the value of the denominator when you make it twice as big a figure? (Value is half as much.)

What happens to the value of the numerator when you make it twice as big a figure? (Twice as much.) (Similar examples should be given with other equal fractions.)

What happens to the value of the denominator when you make it a figure half as big? (Twice as big.)

What happens to the value of the numerator when you make it half as big a figure? (Half as much.)

When you make  $\frac{1}{2}$  to  $\frac{2}{4}$ , the denominator in  $\frac{2}{4}$  is how many times as big a figure as in  $\frac{1}{2}$ ? What can you say about its size, that is the size of fourths as compared to halves? As a fourth is half as big as a half, the number of fourths has to be twice as many to keep the value equal. Is that statement true?

How many times bigger is  $\frac{1}{3}$  than  $\frac{1}{12}$ ? To make  $\frac{1}{3}$  to twelfths how many times bigger than the numerator of  $\frac{1}{3}$  must the numerator of the twelfths be?

It is well at this point to get the pupils to state the principle: Multiplying the numerator and denominator of a fraction by the same

number does not change the value of the fraction; and then have them prove it in the following way:  $\frac{3}{4} \times \frac{2}{2} = \frac{6}{8}$

With  $\frac{3}{4}$  into how many parts is the whole divided?

With  $\frac{6}{8}$  into how many parts is the whole divided?

Compare the size of fourths with eighths. The denominator 8 is how many times the denominator 4?

In  $\frac{3}{4}$  how many parts are shown? In  $\frac{6}{8}$  how many parts are shown?

6 parts are how many times 3 parts? Now if you were to reduce  $\frac{6}{8}$  to its lowest terms, by what number would you reduce it? Set the example:  $\frac{2}{4} \times \frac{2}{2} = \frac{4}{8}$

Then the principle should be stated: Dividing both terms of a fraction by the same number does not change the value of the fraction.

When we reduce a fraction to lower terms, what change do we make in the size of the figure that shows the number of parts? What change in the size of the parts? Why is this so? What change in the number of parts? Why?

When we make a fraction to larger terms, what change do we make in the size of the

figure that shows the number of parts? What change in the size of the parts? Why is this so? What change in the number of parts? Why?

After each of these fractions write *two* fractions of equal value but in larger terms, that is, smaller parts:

$\frac{1}{2}$	$\frac{1}{6}$	$\frac{5}{6}$
$\frac{1}{3}$	$\frac{1}{9}$	$\frac{2}{9}$
$\frac{1}{4}$	$\frac{2}{8}$	$\frac{3}{8}$
$\frac{1}{6}$	$\frac{2}{12}$	$\frac{5}{12}$

After each of these fractions write *two* fractions of equal value but with smaller terms, that is lower terms, but larger parts:

$\frac{4}{8}$	$\frac{8}{12}$	$\frac{12}{16}$
$\frac{5}{10}$	$\frac{9}{12}$	$\frac{16}{20}$

Multiply the terms of each of these fractions by 6:

$\frac{1}{2}$	$\frac{1}{3}$	$\frac{2}{3}$
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Are the fractions you get of the same value as these? Why? State the principle.

Divide the terms of each of these fractions by 3:

$\frac{15}{18}$	$\frac{21}{27}$	$\frac{30}{40}$
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Are the fractions you get of the same value as these? Why? State the principle.

Would you rather work with  $\frac{1}{3}$  than  $\frac{15}{45}$ ? Are they of the same value? Why is it easier to work with  $\frac{1}{3}$  than with  $\frac{15}{45}$ ?

In answers why should you change (or reduce) your fraction to the lowest terms, or smallest figures, possible?

Is it easy to *think* of a whole divided into thirds? How many parts?

Is it easy to *think* of a whole divided into forty-fifths? How many parts?

Thus fractions wherever possible are reduced to lower terms, or larger parts, because it is easier to *think what these parts mean*, and it is also easier to work with the smaller numbers which stand for the larger parts.

But there are places where you will need to change the fractions to those having larger figures, but smaller parts. We have here been concerned with bringing out the meaning when fractions are to be made to larger figures and their relation to the changing them back to smaller figures, as

$$\frac{3}{4} \times \frac{5}{5} = \frac{15}{20}, \frac{15}{20} \div \frac{5}{5} \text{ or } \frac{15}{20} = \frac{3}{4}$$

The use of the change to larger terms will appear when the various types of combination of denominators of unlike fractions have to be added or subtracted. These will appear in a later series of articles. We have in this article been concerned with the meanings underlying the need of such changes in terms when later we apply them to the addition and subtraction situations.

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# Who Is My Neighbor?

Sister Jean Catherine, S.C.\*

"Why did God make me?" In the answer to that question lies all the direction for studying myself—and you—and God. In its answer, "God made me to know Him, to love Him, to serve Him, in this world—and to be happy with Him forever in the next"—is the reason for being, and thinking and acting. To know God, my finite human intellect examines the order and beauty of the world; it hears the inner voice of conscience; it studies the word of God Himself, both written and in tradition. From this knowledge, love grows, and love wants to give and to do—which is to serve. It follows that the deeper the knowing, the stronger will be the loving, and the more entire the serving. Christ's words, "If you love Me, keep My Commandments" point to a specific basis for "Human Relations." Such a moral code built on love of God and neighbor is a real foundation for right living. "As long as you did it to the least of Mine, you did it to Me"—good or bad—my conduct toward others is the measure of my love for God. Since this is the trend of conscious willing, there should be no room for prejudice and misunderstanding, but the social attitudes are often unconsciously acquired, and unreasonably practiced. In this study, therefore, emphasis will be placed on acquiring such social attitudes as are in keeping with right religious principles and current custom not opposed thereto.

I agree with the statements, "Example and incidental exposure are not always sufficient for learning"<sup>1</sup> and "Favorable group dynamics in any school situation can further better learning, more individual security and growth, and in a wider sense contribute to a democratic pattern."<sup>2</sup>

Morrison's definition of a unit—"... a comprehensive and significant aspect of the environment of an organized science, of an art, or of conduct, which being learned results in adaptation in personality"<sup>3</sup>—suggested the plan of providing a situation in which learning will be valuable because it functions in pupil development and becomes an integrated element of self. Necessarily, such a plan will be suggestive, tentative, and flexible to fit the personalities, attitudes, and aptitudes of the group who will work with it, implementing it by specific aims, interests, investigations, and activities.

## Specific Aims

1. To strengthen awareness of the implications of the doctrine of the "Mystical Body" (Christ is the Head and we are all members).
2. To show how the culture of our country

A unit of study in human relations, carried out by the eighth grade of Sacred Heart School, Bloomfield, N. J., during October and November, 1949.

has been enriched by cultural contributions of other groups.

3. To develop the skill necessary to act on behalf of one's ideals and values, as far as is possible.
4. To understand and practice true democratic living.

## Procedure

### I. Exploration Period

This is the time to ascertain the group readiness as well as individual aptitudes, interests, and deficiencies.

#### 1. Presentation through geography—history.

The subject for grade study is "The United States and Its World Relations." What better starting place than the first chapter, "The American People," for this study of "Human Relations"?

This was easily correlated with an important review of American history, "The Early Settlers," and developed into the grade study of "Immigration and Restriction."

#### 2. Activities:

- a) Discussion of graph, p. 2 (*Our World*—text);<sup>4</sup> graph, p. 5; picture, p. 3 (relate to "D.P." pictures today).
- b) Silent reading in history text,<sup>5</sup> pp. 477-478, "The Immigration Question" (four paragraphs) to answer these questions: (Some attitudes may be judged in answer to "Why?")

1. What do we call the earliest settlers (colonists)?
2. Why did they come to America? (freedom—homes—)
3. How did they usually treat newcomers? (welcomed)
4. Why did they act that way? (Golden rule—laborers needed—plenty of opportunity)
5. From what country did people come because they were starving? (Ireland—potato famine—1845)
6. What other reason caused the Irish immigration? (intolerant English rule)
7. What is intolerance? (interference with another's beliefs)
8. Why did the Germans immigrate in the 1850's? (political pressure)
9. Has anyone treated you with intolerance?
10. What lesson did these immigrants learn as expressed in the first new paragraph on p. 478? (All these immigrants were opposed to slavery = tolerance—personal freedom). Children give examples of present-day intolerance.

<sup>4</sup>Frederick K. Branom and Helen M. Ganey, Book IV, *Our World*.

<sup>5</sup>Thomas B. Lawler, *Standard History of America*.

- c) Discussion of answers (teacher collected papers to gauge readiness).
- d) Suggesting ideas for closing program helped to arouse interest in unit study.

## II. Presentation

Why are we studying about people? (varied—try to lead up to "to understand them"). List answers on blackboard. How many different national cultures are represented by parents or grandparents of children in this room? List. Do we get along fairly well? What are some of the reasons you don't like people? List. Now, why do you like them? List. Will understanding people be enough to make us get along with them? (No. Both sides must agree to compromise on differences—or admit separate ways without interference where principles are in question.)

Let us plan those things we want to get from this study and then organize for the best and most interesting ways of working. (Follow with children the outline below.)

Since this was our first unit of work, the general plan was suggested with more teacher organization than will be necessary later, when the children have acquired the skills involved (This outline was given to each child):

## Outline

### Objectives

1. To help students feel the need for a sense of values and to formulate them.
2. To foster desirable human relationships in student's daily living.
3. To help all to participate in real American life.
4. To develop critical thinking.

### Specific Aims

1. To strengthen awareness of the implications of the doctrine of "The Mystical Body of Christ."
2. To show how the culture of our country has been enriched by the cultural contributions of other countries.
3. To develop the skill necessary to act on behalf of one's ideals and values as far as is possible.
4. To understand and practice true democratic living.

### Introduction

1. *The Immigration Question*—discussion bearing chiefly on tolerance and intolerance.
2. *Plan tentatively*, a program where pupils will be "Foreigners" and interest group in country they represent.

*Theme*, The Universal Brotherhood of Man  
*Vocabulary*, Cumulative list—culture, prejudice, attitudes, moral, minority, race, democratic, socialist.

### Survey: The United States in World Relationships

1. What countries shall we study in detail? (Pupils choose ten.)
2. What shall we investigate in each?
  - a) People—religion, government, culture
  - b) History—(briefly) origin, major events, immigration
  - c) Geography—location, surface, cities, trade

\*Sacred Heart Convent, 275 Liberty St., Bloomfield, N. J.  
<sup>1</sup>Claire Whittenburg, "Courtesy Comes to the Classroom," *Instructor*, p. 21, May, 1940.

<sup>2</sup>Mary Eakin and Alice Brooks, "Better Group Relations in the School," *Elementary School Journal*, 49:254-257, January, 1949.

<sup>3</sup>Henry C. Morrison, *The Practice of Teaching in the Secondary School*, p. 24-25.



"Values are our considered wants."<sup>6</sup>

### 3. What main understandings do we want to acquire?

- What is the true democratic ideal?
- Is it working in America today?
- How can it be upheld and improved?
- What are some menaces to it?
- Can a Catholic be a true American?
- Is the Church's plan "Every Catholic Child in a Catholic School" against the American ideal?
- Is the Church's attitude toward mixed marriages intolerant?
- The Catholic religion is "Theocentric." How should this influence our lives? How is it, that there are bad Catholics?
- How should we regard those who are not of our faith?
- Is the U.N. successful in the world today? Are there evidences that it has a chance to succeed?

### 4. What factual knowledge do we hope to learn?

- Imports, exports of the U. S.
- Important world cities
- People of the world who have made outstanding contributions to civilization
- Government of major countries
- Immigration and restriction question
- Major occupations of people
- Physical aspects of the world—particularly U.S.
- General organization and procedure of the U.N.
- Overview of American government organization
- Contributions of Catholics to civilization: American culture

### III. Assimilation

The teacher read through the outline aloud, explaining, asking questions, encouraging comments and suggestions. The pupils organized in five groups; chose topics for investigation; discussed sources and possible materials for finding information; and planned co-operative notebooks.

#### The plan agreed upon was:

- Find information—read completely—understand.
- Reread—taking notes (briefly).
- Organize for report.
- Add to this information by contact, interview, or observation, if possible.
- Discuss topic in groups before presenting it to class.

### IV. Organization

- Suggested Activities** increased interest and aided in clearer, detailed knowledge:
  - Make a collection of free and inexpensive materials to illustrate points in question.
  - Maps—graphs—charts—pictures.
  - Correlated reading—*Cathedral Basic*<sup>7</sup> Unit: "Living in Other Lands," pp. 222-263  
"In the Service of Mankind," pp. 326-369

Bibliography—Supplementary, pp. 522-523.

#### d) Source Reading:

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#### e) Teacher reading material:

*Americans All: Studies in Intercultural Education* (Study Guide, 25 cents) (N.E.A.) 1201—16th St., Washington 6, D. C., 1942, 385 pp.

*Democracy's Children*, Duncan, Ethel M. (New York: Hinds, Hayden and Eldredge, 1945), 189 pp.

f) Wall maps and charts—(pupil request by mail) *America, a Nation of One People from Many Countries*—in color—35" x 54"—free with four page leaflet of suggestions: Council Against Intolerance in America) 17 East 42nd Street, New York 17, N. Y.

g) Films (pupil apply to Board of Education) *Americans All*—20 min. March of Time, forum edition—1945.

h) Recordings (pupil apply to Music Department Library)

- Exhibits (Lent from Newark Museum)
- Dramatizations (arranged by pupils)
- Programs (arranged by pupils)

2. **Discussions:** Each of ten volunteers, aided by two chosen helpers prepared to lead one general discussion of "Understandings."

3. In **Panel plan**, they stated personal view and concrete evidence, then conducted class participation in questions, comments, or corrections.

4. **Notebooks** containing reports, pictures, maps, related material, were presented by

group members for inspection and criticism by class.

5. **Display**—Pictures, maps, charts, objects of interest were collected and arranged under leadership of chairmen, as room decoration.

### V. Recitation, Application, Culmination

"If this plan functions there will be an improvement in the attitudes, that manifests itself concretely in words and acts of students, in relationship with other Americans, in school and out. The real test is . . . not mastery of subject matter but . . . the atmosphere of real understanding . . . created."<sup>8</sup>

<sup>8</sup>Hilda Taba and William Van Til, *Democratic Human Relations*, p. 129.

1. The class organized a Democratic Civics Club. A committee considered and revised with members' approval the handed-down class constitution. They learned and practiced a modified parliamentary procedure for meetings.

2. Jointly they planned a "code" for personal "Human Relations"—considerations that will be a part of each personality as a result of this study:

a) I will remember the "Fatherhood of God and the Brotherhood of Man."

b) I will try to feel for the other person and act toward him as I would like to be treated.

c) I will respect people—not make fun of them or annoy them.

d) I will try to understand why a person thinks or acts a certain way, and admit and uphold his right to be different.

e) I will consider what is written, said, or done, to see if it is in keeping with right religious principles and true democratic ideals.

f) I will value people for their principles rather than for material success or personal charm.

g) The closing program was practically extemporaneous. "Children of Other Lands" displayed or told the contributions their countries have made to civilization, refuting the prejudices and false notions voiced by an "American boy and girl."

*Preceding the "Finale"*—the group recitation of the Lord's Prayer and the Pledge of Allegiance to the American Flag—the specific aims were emphasized by "Introductions in Poetry" made up by a class member.

### Conclusion

In closing I shall quote Pope Leo XIII: "Without proper religious and moral instruction every form of intellectual culture will be injurious; for young people, not accustomed to respect God, will be unable to bear the restraint of a virtuous life, and never having learned to deny themselves anything, they will easily be incited to disturb the public order." Therefore, in considering the growth of the whole child; spiritual, physical, intellectual, and emotional, we endeavor to develop a balanced personality who will strive to live here well, in preparation for eternal life hereafter. Religion is a torch radiating light on our educational practice so that we "Render to Caesar the things that are

<sup>6</sup>R. Bruce Raup, "Frontiers of Human Values," *Progressive Education*, 26:1-7, Oct. 1948.

<sup>7</sup>Rev. John A. O'Brien, Ed. *Wonders and Workers*, Book 8, Scott, Foresman and Company, 1947.

Caesar's, and to God the things that are God's."<sup>9</sup>

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## Light of the World

Sister M. Angelica, S.C., M.A.\*

*We are the blind man; Jesus is the Everlasting Sunrise.*

#### I

SCENE: the public street; afternoon.

[*Jesus, James, and John come in. The blind man is walking toward them.*]

JOHN: There's that blind man over there, Jesus.

JAMES: Why is he blind, Jesus?

JESUS: He was born blind.

JOHN: Why was he born blind? Were his parents sinners?

JESUS: No, that is not the reason.

JAMES: Then why, Master? Why was he born blind?

JESUS: [*face uplifted to the sun*]: To show the wonderful works of God.

JAMES and JOHN [*repeating with wonder*]: To show the wonderful works of God.

JOHN [*after a pause*]: Cure him, Jesus.

JAMES: Yes, Jesus, please cure him!

[*They follow Jesus as he goes over to the blind man.*]

JOHN: Here is the Master, sir.

BLIND MAN: O Master—who are You?

JESUS [*beautifully*]: I am the Light of the World.

BLIND MAN: The Light . . . of the World . . . O Wonderful!

\*House of Mary, Pittsburgh 19, Pa.

Note. Gospel plays should be short, the language simple and childlike; there should be little complication; they should portray not merely the historical Christ but Christ in His Mystical Body as well.

JAMES: The Master can cure you, sir. Ask Him!

JESUS: What wilt thou that I do for thee?

BLIND MAN: Lord, that I may see. [*He falls on his knees supplicatingly.*]

[*Jesus stoops, rubs spittle in clay, rises and moistens the eyes of the blind man.*]

JESUS: Now go and wash in the pool of Siloe and you will see.

[*They go out. The blind man stands helplessly, turning this way and that. Two boys enter.*]

BLIND MAN [*calling*]: Hello there! You—anybody—which way to the pool—the pool of Siloe? Which way? Will someone take me to the pool of Siloe?

Boys [*whispering together, then rushing over*]: We will take you, sir. We will show you the way. [*They turn him round and round in great sport until he is dizzy and confused.*]

Now just follow your nose, sir!

LITTLE GIRL [*coming in, sees them*]: You bad boys, to treat a poor blind man so!

[*They run out.*] Here, sir, I'll help you. Why, sir, your face—it's all over mud. Wait, I'll rub it off.

BLIND MAN: No, no, you must not touch it.

LITTLE GIRL: Those wicked boys!

BLIND MAN: You must not touch it. The Master put it there.

LITTLE GIRL: The Master? O sir, why didn't you ask Him to cure you? He could cure you, sir!

BLIND MAN: It was He who put the clay on my eyes and told me to wash in the pool and I would see. O please, take me to the pool!

JOSHUA [*entering*]: What's this talk, you fool? Such nonsense.

BLIND MAN: Joshua, is it you? You will help me!

JOSHUA: Not I. If this man were a Prophet could He not cure you Himself? What virtue has this clay—or the water of the pool—to cure blindness? You are a fool to believe such talk!

BLIND MAN: Please, Joshua, take me.

JOSHUA [*flinging him off*]: Do you take me for a fool, too? My friends would laugh at me.

LITTLE GIRL: O sir, do not listen to him. The Master is right, sir. Only do what He told you.

BLIND MAN [*meditatively*]: He said, "I am the Light of the World." Do take me, Joshua.

JOSHUA: Not I. If you go I will report you to the synagogue. [*He goes out.*]

LITTLE GIRL: I will take you, sir. Come.

BLIND MAN: Lead me, child.

[*They go out.*]

#### II

SCENE: The public street; the next day James, and John come in. The blind man is standing on the street, staring at the sun.

JAMES: There's that blind man again. JOHN: Don't say "blind man." He is cured.

JAMES: He stands and stares at the sun as if it were a god.

JOHN: He seems more stupid than ever now that he can see.

BLIND MAN [*musings, as he stares*]: It is the light of the world. . . . But the Master said, "I am the Light of the World." [*He looks around, sees James and John*] Good sirs, do you know the Master, the Galilean?

JAMES: We know him well.

JOHN: We are the ones who asked Him to cure you yesterday.

JAMES: Aren't you glad?

BLIND MAN: Yes, but—

JOHN: But what?

[*Blind man stares at the sun, pointing. Voice of Jesus heard in the distance.*]

JESUS: *I am the true light that enlighteneth every man that cometh into the world. . . . The Light shineth in darkness, and the darkness doth not comprehend it.*

BLIND MAN [*still pointing*]: Is it not the light of the world?

JAMES: The sun? Why, of course.

JOHN: What a foolish question!

BLIND MAN: But what does it mean? Doesn't it mean something? Last night I watched it sink and die; today it rises from death—it is new again, made whole. What does it mean? Alas, I am still a blind man!

JESUS [*speaking as He comes nearer*]: I am the Resurrection and the Life. . . . Everyone that believeth in Me, although he be dead, shall live. . . .

BLIND MAN [*rushing over to Jesus, falling on his knees*]: O Master, cure me!

JAMES: The Master did cure you!

JOHN: He thinks he is still blind, Jesus!

JAMES: He is mad from staring at the sun.

BLIND MAN: Please, Master, cure me.

JESUS [*tenderly*]: Do you believe in the Son of God?

BLIND MAN: Who is He, Lord, that I may believe.

JESUS: It is He who is speaking to you.

BLIND MAN: I believe Lord, that Thou art the Light—of the World!

[*The blind man keeps his face to the ground. Jesus, James, and John go out. Then he slowly gets to his feet, lifting his eyes to the sun, smiling.*]

JOSHUA [*entering*]: I reported you to the Rulers. You will be put out of the Synagogue. This man is an Impostor. [*Blind Man does not seem to hear.*] Fool! Are you deaf now?

JESUS [*voice growing fainter in the distance*]: He that followeth Me walketh not in darkness but shall have the light of life. . . . So let your light shine before men, that they may see your good works and glorify your Father who is in heaven. . . .

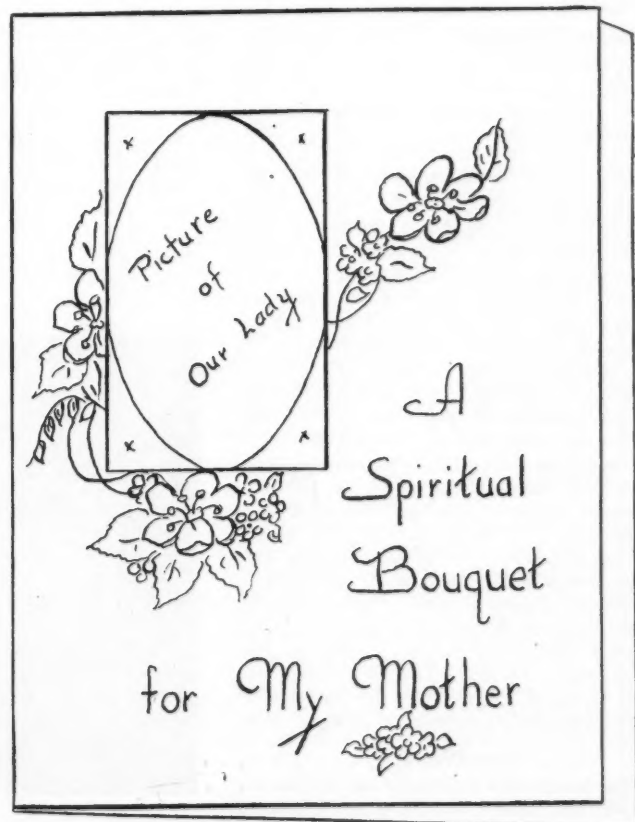
[*Blind Man turns and follows His voice as if in a trance, leaving Joshua staring after him.*]

[Curtain]



*A Mother's Day thought  
a remembrance,  
Prayers for a happy day  
A Spiritual Bouquet for your being  
So nice in every way.*

*May your joys on Mother's Day  
Be just a little part  
Of all the graces that I wish you  
From the bottom of my heart!*



## Booklets for Mothers' Day

*Sister M. Sarah, O.S.F.\**

White bond or a good grade of white drawing paper is the best for cutwork. Fold a sheet of paper in four. Color the flowers with water colors, pencils, or crayons.

Unfold the paper and place it upon a piece of cardboard or several thicknesses of paper. With a sharp single-edged safety razor blade cut out the sections indicated by "X." Refold and insert metallic paper which may be obtained from the stationer or the florist or from old Christmas cards. Brightly colored glazed papers are also attractive. The colored paper may be extended slightly at the right of the card and at the bottom.

On the inside a verse is printed and also the spiritual bouquet.

\*Instructor in art, Rosary High School, Columbus 5, Ohio.



# Aids for the Primary Teacher

## A Project for Grade 2

### OUR FARM

Sister Mary Catherine, O.P.\*

In many of our city schools the farmer is not portrayed in his true role—helper and neighbor to the big city. City dwellers have the tendency to minimize the importance of the farmer. To many children, a farm is a place for vacation time. In this unit on the farm, the second-grade pupils have built a miniature farm and through exploration and assimilation have realized the contribution the farmer makes to enrich the lives of those who live in the city. The following objectives were established. These led to a spontaneous and enthusiastic participation in the work of our farm.

#### The Objectives

##### General Objectives

1. Christian attitudes toward others.
2. The interdependence of farm and city.
3. An appreciation of the work of the farmer.
4. Friendliness toward others.
5. Christian co-operation within the school.

##### Specific Objectives

1. To correlate social studies with reading, English, art, and numbers.
2. To develop initiative, responsibility, and a co-operative attitude.

#### The Approach

A drapery panel showing farm activities was used as a background for the library table. The children began asking questions about it. *Why were the barns red? What was the farmer doing?* The teacher answered their questions telling them that barns were usually red because the red paint is a good protective against the ravages of the weather, and that the farmer was plowing. The children were eager to hear a simple summary of the farmers' work and were unanimous in their acceptance of the suggestion that a miniature farm be made.

A lively discussion ensued on the difference between a modern farm and the farms that they had read about during their library period. Of course, it was decided that the farm they would build would have every convenience. The children referred to stories they had read which would help them know what was needed. They were pleased to discover that their reader, *These Are Our Neighbors* (Ginn and Company), gave them the fundamental background for a knowledge of farm activities.

#### Our Planning

The pupils, with the help of the teacher, the manual arts teacher, and the principal, planned

to build a farmhouse, a barn, a garage, and a fence. They spoke to the manual arts teacher who explained that a nominal fee was charged for the materials used. An estimate was made and the class decided that by taxing themselves they would have the capital to begin. However, it was explained that usually a down payment was made. Since we had no funds on hand we appointed a collection committee, made up of two boys and two girls, one of whom was chosen president, to ask our principal for a loan. The following is a copy of the note they presented to her:

We, the Second Grade, Sister Catherine's group, promise to pay back the amount of twenty cents (20 cents) to Sister Pauline, Principal, which she has lent to us for a down payment on our farm. Dated this 16th day of November, 1949.

*The Second Grade  
by Kirby Brown  
President of Collections.*

Witnesses:

Due to a misunderstanding, the principal thought they were asking for sixteen cents, so she gave them the following note:

Lent to second grade (Sister Catherine's group) this sixteenth day of November, 1949, the sum of (16 cents) sixteen cents as a down payment on second grade farm —

Signed  
Sister M. Pauline.

When the error was discovered the principal

corrected the original note as follows; and issued a new note for the correct amount:

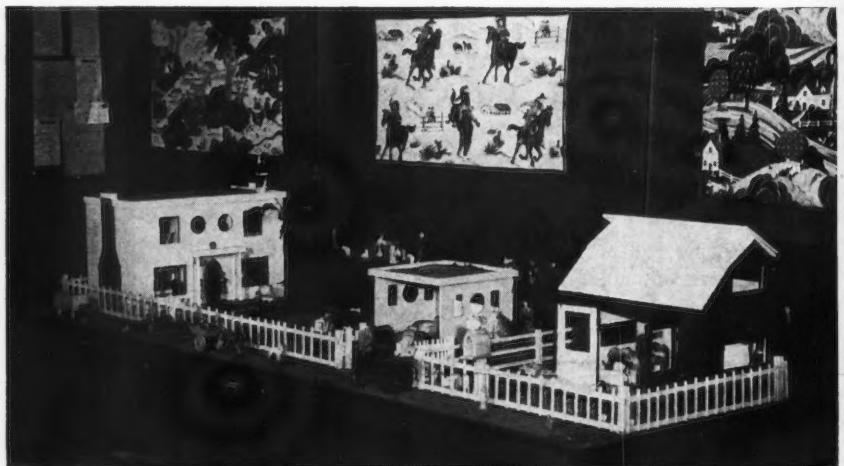
This note exchanged for a (20 cents) twenty cents note, four cents being added to the original note.

Sister M. Pauline.

Then the collection committee solicited the required funds from the class. When they paid the principal she gave them a receipt. The manual arts teacher mailed a bill to the president of the collections committee. When the bill was paid she receipted it. This offered an opportunity to show that a bill can be receipted by having it signed *paid* or by issuing a separate receipt. All these business transactions helped to make number concepts more tangible because the children counted the money, compared the funds required with the funds on hand, balanced their accounts, etc.

It was decided that the second-grade pupils would not be able to use the equipment at the shop, so the seventh-grade boys offered to build the barn and garage. The manual arts teacher donated a dollhouse she used as a model. The seventh-grade boys met with the second grade and discussed the plans. They estimated the time it would take and the supplies that would be needed. They decided to work before school so that there would be no interference with their classwork. The second grade, however, went to the shop to build the fence. This was a wonderful experience for them since prior to that time only the seventh- and eighth-grade boys were permitted to use the shop.

The children discussed specific ways the farmer helped us, and the things they would need to make the farm complete. Out of their discussion the teacher itemized the essential parts of the farm. These were listed on the blackboards. The children learned to read all the words, spell many of them, and use them as a basis for their stories. The words were listed in this manner:



*This is Our Farm. We have been studying about all the things needed for our farm. We have had fun making our farm.*

\*St. Patrick School, Tacoma, Wash.



Here Are the Farmers. They worked very hard. They learned many things. They are good farmers. They get up with the chickens.

### Things We Need on a Farm

land	shovels	pond
house	plow	cart
garage	picks	wagon
barn	hoes	cement
seeds	hose	steam roller
corral	pitchforks	brooms
tractor	sand	stalls
fence	gate	wood
nails	pigpen	chicken house
rakes	pasture	currycombs
lawn mower	chicken yard	
saws	hammers	

### Tools We Used for Our Farm

square	fir	turpentine
band saw	paint	yardstick
hammer	paintbrushes	newspaper
jig saw	hinges	screw driver
nails	vise	screws
pickets	benches	sandpaper
glue	pencil	

### Furnishing a Catholic Home on Our Farm

Father <sup>1</sup>	ironing board	piano
Mother	toilet	vases
Sister	sink	clothes hamper
Brother	stove	coffee table
Ann	tables	mirror
Jane	refrigerator	easy chair
David	cupboards	fireplace
Baby	chairs	telephone
dresser	dishes	radio
washbasin	iron	phonograph
Mary	desk	lamps
Sally	bathtub	beds
Teresa	silverware	
Joseph	washer	
crucifix	mangle	
images of	clock	
Our Lord	pantry	
Blessed	linoleum	
Mother	sofa	

### Animals on Our Farm

cows	goats	horses
dogs	pony	roosters
ducks	hens	calf

donkeys  
chickens  
pigs

sheep  
mice  
turkey

rabbits  
cat

### Our Helpers<sup>2</sup>

Sister M. Pauline  
(principal)  
Sister M. Alma  
(manual arts  
teacher)  
Sister Mary James  
(music teacher)  
Frank Buckley  
(our janitor)  
Seventh-grade boys  
Seventh-grade girls

James DePolo  
Dan Zimsen  
Fred Borovich  
Charles Watters  
Our parents  
Mr. Manley  
We helped each other.  
Linda Rosin  
Mrs. Carmine  
Mrs. John DePolo

### Activities

The farm unit offered many possibilities for group and individual work in art, construction, reading, and English activities. Different committees planned and executed the following activities:

### Things We Will Do

(1) Build the farm; (2) bring doll furnishings for the house, sand, hay, soil, tractors, etc.; (3) read and write stories and poems; (4) draw pictures; (5) have an open house for our parents; (6) have an open house for the other classes; (7) make cookies to serve at our open house; (8) write a letter to thank Mr. Manley for donating the lumber; (9) plan our trip to the dairy farm.

The pupils utilized opportunities to plan and direct these activities as may be seen by the following individual and group stories, letters, invitations, and experiences. The individual stories were gathered into a scrapbook for class reference.

### THE FARM

by Judy Finn

(This story was chosen for the "Bugle," sixth-grade newspaper.)

The farmer has a cow that gives us milk.

<sup>1</sup>The persons listed under the heading "Our Helpers" assisted us in various ways. Some helped with the actual building, some donated materials; some helped by assisting with the open house. By listing all the persons who helped us with our project the children realized that co-operation is necessary for the success of our work. It was only because of a co-operative faculty that the teacher was able to enrich the reading program by such a project.

He gives us good milk. The farmer grows vegetables too. The farmer has chickens and hens which give us eggs. I like eggs, do you? He helps us in every way. The farmer grows wheat too. You get flour out of wheat and you get bread and cake out of flour. That is why a farmer is our helper.

### OUR FARM

by Kirby Brown

We are making a farm. The farmer helps us by giving us eggs from his chickens, or by giving us milk from his cows. We are learning about the farmer. He gives us vegetables. He has pigs that make us ham and bacon. He has cows that give us milk and cream. He grows wheat and from the wheat we get flour and from the flour we get bread and cakes and pies and cookies. He gives us turkeys for Thanksgiving.

### THINGS WE NEED ON A FARM

by James Lynam

We need shovels on our farm. We need land on our farm too. If we did not have land we would not have anywhere to put our house. And we need a fence to keep the animals in.

### THINGS WE NEED ON A FARM

by Marlene Welchko

We made a farm. We need a house for people. We need land for the animals. We need a garage for cars. We need a barn for cows. We need currycombs for horses. I like farms, do you?

### TOOLS WE USED ON OUR FARM

by Donald Moore

We went to the shop and we made a fence at the shop. We used the vise and the band saw and nails and glue to hold the pickets. We used the square to keep everything straight.

### FURNISHING A CATHOLIC HOME

by Eugene Pentimonti

To furnish a Catholic home we need it blessed and also we need a father and mother, a picture of our Lord and a crucifix. We need a brother and a sister and we need a baby.

<sup>2</sup>For our kitchen we need a sink to wash our vegetables. We need a stove to cook our food. We need a table. We need cupboards for our dishes. We need a refrigerator to keep our

<sup>1</sup>Father, Mother, etc., were put under this heading so that the children would understand that the important part of a home is not the house and its furnishings but the love of parents and children united in the love of one another and extending this love to love of neighbor for true Christian social living.



*Oatmeal Cookies for Our Open House. We made them in the domestic science room. We measured, beat, and mixed. We had one cookie sheet ready for the oven when Mr. Treleven came to take our picture, and here we are.*

food. We need chairs. We need a clock. We need a pantry for our pots and pans.

For our living room we need a sofa. We need a coffee table to put in front of the sofa. We need a fireplace to burn wood. We need a desk. We need a telephone to talk to other persons. We need lamps. We need vases for flowers.

For our bedrooms we need beds. We need a dresser. We need a clothes hamper.

#### OUR HELPERS

by Catherine Love

Sister Pauline gave us our money for our farm. Sister Alma helped us make our farm. Seventh-grade boys helped us make our farm too. Seventh-grade girls helped us get our things ready for our party at school. Sister Mary James helped us by showing us how to sing. Our parents helped us by letting us bring things for our farm. Mr. Manley helped us by giving us our wood for our farm.

#### A LETTER TO MR. MANLEY

(group letter)

Dear Mr. Manley:

Thank you for the wood you sent to the shop. We used some of it for our farm. We are having open house to show the farm to our parents on December 9 from 1:15 to 2:30 o'clock. If you would like to attend the open house we would be most happy.

Gratefully yours,  
The Second Grade

Number stories were made about the farm and examples learned. These number factors were based on *Number Stories, Grade 2* (Scott, Foresman & Company):

1. We had three cows. Catherine brought one more. Now we have four.
2. If one hen laid 4 eggs and another laid 2 eggs, we would have 6 eggs.
3. If we had 8 pigs and sold 2 of them, we would have 6 pigs left.

When the farm was finished the children wanted their parents to see it, so we had "Open House." They sent invitations, using school letterhead paper, to their parents, to the pastor and his assistants, to the diocesan superintendent of schools, to Reverend Mother, to our principal, to the librarian at the public library, and to the janitor. A copy of the invitation follows:

St. Patrick's School  
1105 North Jay Street  
Tacoma 3, Washington  
December 1, 1949

Rt. Rev. Msgr. W. J. Noonan

1122 No. Jay Street  
Tacoma, Washington

Dear Monsignor:

The second Grade and our teacher, Sister Mary Catherine, cordially invite you to attend open house from 1:15 to 2:30 o'clock on December 9, so that you may see our farm.

Sincerely yours,  
Margaret Mary Cowan  
Invitation Committee.

R.S.V.P.

They learned the meaning of R.S.V.P. and received replies to their invitations. They planned a program and refreshments. The refreshments were cookies which they made themselves in the domestic science room. They planned to serve coffee to the adults and cocoa to the children. Three girls were chosen to pour. One of the mothers lent us her silver coffee pots, trays, and tea service.

When the parents arrived, the children met them at the main entrance of the school, brought them to the classroom, introduced them to the teacher, and showed them the farm, explaining the different parts and how it was planned. The refreshments, preceded by a short program, were served in the domestic science room. The program consisted of the following:

*The Chickens* — Anonymous

*Turkey and the Hen* — Song by Maud W. Niedermeyer

*The Farmer's Year* — by Lucy Sprague Mitchell

*Little Ducky Duddle* — Song by Moisselle Renstrom

*Hiding* — by Dorothy Aldis

*Little Boy Blue* — by Eugene Field

*In the Farmyard* — Song by Lois Lenski

The parents then made a tour of the shop and left from there. On the following Monday the other grades were invited to see the project.

#### Culmination of the Unit

The unit is terminated with a visit to the dairy farm which supplies dairy products for our school lunchroom. With keen interest the children see in reality the things which they have been doing in miniature. To them the farm is no longer a place for vacations only; the farmer is seen in his true role — he is our helper!

#### Subjects Utilized

##### Reading

Library books — poems; farm stories; word lists on blackboards; charts — labels; flash cards.

##### English

Oral and written stories; spelling; manuscript writing; thank you letters and invitations; dramatization of poems.

##### Numbers

Borrowed money; collected money; paid bills; counted money; balanced accounts; made number stories about the farm; learned examples.

##### Art

Drawing; coloring; painting; decorating home.

#### Developments of the Unit

##### Attitudes

An appreciation of working harmoniously toward a common goal

Consideration and courtesy toward others

Gratitude to those who help the community

##### Interests

A desire to learn more about our helpers

Expansion of originality through English and art

Reading about farmers and farms

A desire to help the farmer

A desire to have true love of neighbor

##### Habits and Skills Acquired

Improvement in reading

Improvement in oral and written English

Ability to write and address a letter

Ability to make introductions

Ability to be host or hostess to adults

##### Extended Knowledge

Knowledge of the farmers' work

Knowledge of simple business transactions

Knowledge of handling money

Enrichment of speaking and reading vocabulary

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## Action Poems

Yvonne Altmann\*

Tiddle-dee Winks and Tiddle-dee Wee  
 Tiddle-dee Winks and Tiddle-dee Wee  
 Went to a party  
 And this is what they could see  
 YOU and ME.  
 (Point to a person and then to yourself.)

U. S. A.

I'm glad I'm living in the U. S. A.  
 The land of freedom with a flag so gay.  
 Hurrah! Hurrah! For the U. S. A.  
 (Make believe you are waving a flag.)

\*Kindergarten Director, Oshkosh, Wis.

## The Eagle

Verse by Margaret E. Schoeverling\*  
 Drawings by William F. Schoeverling

The symbol of our liberty  
 Is the eagle, strong and proud and free.  
 On mighty wings he skims the sky  
 Beyond the sight of human eye.

Let's draw an eagle now — today —  
 The emblem of our U. S. A.

1.

Draw a pointed oval, a wing like a sail —  
 The eagle can fly through storm and gale.



#1



#2



#3



#4



#5



#6

2.

Add his tail feathers — point them, so!  
 These help to steady his flight, you know.

3.

Shape head and eye; curve his sharp, strong beak.  
 Have you heard an eagle's harsh, wild shriek?

4.

Make his second wing, if it seems quite small  
 That's because when he flies, you can't see it all.

5.

Add his legs and talons — sharp and long;  
 May our country forever be free and strong!

6.

Feather his wings — our eagle's complete,  
 Strong as the wind, he is fierce and fleet.

May our eagle soar, and our bright flag wave  
 O'er this land of the free, the home of the brave!

\*P.O. Box 203, Oconomowoc, Wis.

## For the First Grade

# A Lesson on Creation

Sister St. M. Eileen, C.N.D.\*

Monday God made a beautiful world—He cares for us.

Aim: To know that God can do all things and that He loves me and takes care of me. To show gratitude to God, my heavenly Father.

*Picture Study and Story:* Sky, land, sun, water, trees, birds, flowers. Creation (Gen. 1:1-25; 2:1-15).

Do you know who this is? (*Teacher displays first picture of "Jesus and I" chart.*) Yes, this is Jesus and Jesus is God. Let's pretend that one day you went to the park to play. There, you saw God and He called you to come to talk to Him. Of course, you ran to Him and He sat down on this rock and began to tell you many things. God is your good Friend and He loves you very much. Can you guess what God is telling the child in this picture? Natalie? That's right. God is telling him that He made that little bird and all the birds. There are many other things in this picture that God made for all of us. Can you name some of them? Claire? That's fine. Very good, Claire. God made the trees and the grass and the sky. He made all these things because He loves us.

But a long, long time ago there was nothing to see, nothing to hear, and nothing to eat. Look at this paper. (Display a piece of black construction paper.) Do you see anything? No, nothing at all. Now let's look at the back of it. Nothing at all, only darkness. Well, in the beginning there was only God. There was nothing in front of Him. There was nothing in back of Him. There was nothing above Him. There was nothing below Him. God was very happy in heaven. (*Draw on a thickness of two or three sheets of newsprint taped to the blackboard blue clouds representing heaven.*) Outside God's beautiful home there was darkness everywhere. (*Draw a few black strokes with the side of the chalk and print darkness everywhere.*) Then one day God made the earth. He only said a word and right away there was this big wide world. (*Draw a large sphere colored red brown below the darkness everywhere.*) And God knew you would like to swim and sail boats so He made water all over the earth. (*Draw waves of water over the entire brown sphere.*) Did God use chalk to make that water? Helen? Indeed, He didn't He did not need anything to make the water. God can make things by just wishing for them. And that is the way God made everything. God knew we wouldn't like muddy water and that we would like to walk on dry land so He separated the land from the water. (*On a fresh*

*piece of newsprint, taped to the blackboard in horizontal position, show this separation by drawing water, land and water.*) It was easy for God to do this because He is all-powerful. He has only to say a word and He has whatever He wishes. It was still dark in the world. God wanted us to see all the good things He made for us. He said another word and there was a great big light in the sky. Do you know what we call that wonderful light? Agnes? Yes, it is the sun. Would you please take this bright chalk and draw the sun? Make it shine brightly. That is a fine sun, Agnes. God is very smart and He knew you would get tired and need to go to bed at night. So He made another light to shine at night. It is not as bright as the sun. Francis, you look as though you would like to draw the moon. That is fine, Francis. Why, you even made the man in the moon! (*Teacher colors sky showing day and night.*) There is something else that God made that shines at night. Yes, the stars. Do you ever see them twinkle? Who would like to draw a few pretty stars? Rita? Those are beautiful stars, aren't they boys and girls? God knew that we would like the sun, the moon, and the stars. That is why He made them. One day God made some trees, bushes, and flowers. Have you

ever seen a tree like this one? (*Teacher draws as she talks, quick, simple strokes.*) Yes, everyone likes Christmas trees. Then God made fishes in the water. Could you make a fish, Edward? And another one in that river? They look like the fish that your daddy would like to catch, don't they? God also made the snakes and all the creeping things and the birds. He made the large animals, too. Have you ever seen a real live elephant? God is so good to us that He made cats and dogs to be our pets like Spot and Puff. Who would like to draw a little black dog? Salvatore? That looks like the dog we saw in the yard. God made all the animals because He wanted to make us happy. You see before He made us He made all these things. He wanted to have ready for us all the things that He knew we should like so much. Yes, God made all things. God made all things out of nothing. He made all things out of love for us. He made all things to help us to get to heaven. He showed us His goodness. He loves us very much.

Can you guess what is in this box? No, it is not candy. If I give it to you, Lucy, what would you say? You are a very polite little girl, Lucy. Who could tell me what we should say to God for making this big wide world for us? Edward? Exactly. Don't forget to say thank you to God every day. (*Display attractive pictures of things made directly by God. Elicit from the children prayers of thanksgiving for God's gifts. For this demonstration lesson I found appealing pictures in two coloring books, Because He Loves Me and God's Gifts by Sister M. Justina, M.H.S.H., and Sister M. Jogues, M.H.S.H., published by Geo. A. Pflaum, Inc., 1948. Colored with chalk, sprayed with a fixative and*



The Lesson on the Creation.

\*St. Columba Convent, New York 1, N. Y.

drawn mounted on poster paper, they were very effective.) James? Thank you, dear God. I like to play in the sun. I like roosters, too. That is a fine prayer, James. At the close of the lesson I suggested drawing a picture of the things that God made for us. I gave the gift wrapped package to Lucy who opened it and shared its contents with the class. As she did so I emphasized the idea that God made the sun for us all, etc. The children were eager to color the pictures that Lucy gave them for they were like the ones that I displayed to the children.

The above lesson was given at the Third Regional Congress of the Confraternity of Christian Doctrine which was held October 8, 9, and 10, 1949, in Providence, R. I. It was given to help those who do the great work of catechizing public school children during the summer vacation. The lesson was planned from the *Religious Vacation School Manual*, published by the Confraternity of Christian Doctrine, 1312 Massachusetts Avenue, N.W., Washington, D. C. It developed the picture study and sacred story of the suggested daily schedule. The following materials and books were very helpful.

Materials: "Jesus and I" chart, newsprint paper, chalk, pictures.

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## Finger Plays

Edited by Sister M. Marguerite, C.S.J.\*

### Where Is Thumbkin?

(Sung to the tune of "Frere Jacques")

Where is thumbkin?  
Where is thumbkin?  
Here I am.  
Here I am.  
How are you this morning?  
Very well I thank you.  
Run away, run away.  
(Hide behind you the thumb used.)  
Where is pointer? etc.  
Where is tall man? etc.  
Where is ring man? etc.  
Where is tiny? etc.  
(Motions as the words indicate.)

### Climbing Up the Stairs

Climbing up the stairs it's time to go to bed.  
I thump my fluffy pillow, pull back my mother's spread.  
I brush my teeth, and wash my hands,  
Turn out the bedside light,  
And whisper as I tuck in bed,  
"God keep me through the night."  
(Motions: Climb with fingers and hands up-

ward through the air. Thump imaginary pillow, pull back imaginary spread. Pretend to brush teeth, and wash hands. Pretend to turn off light. Fold hands as for prayer and place beside face as if to place them between face and pillow as you lie down for sleep.)

### Ten Little Soldiers

Ten little soldiers standing in a row.  
(Fingers of both hands stand tall.)  
They all bow down to the captain so.  
(Fingers take a bow.)  
They march to the left.  
(March to left with hand in up and down motion.)  
They march to the right.  
(March right with hand in up and down motion.)  
They all stand tall right ready to fight.  
(As for first line.)  
Along comes a man with a great big gun, bang!  
(Clap hands loudly.)  
You ought to see those soldiers run.  
(Soldiers run.)

### Five Little Soldiers

Five little soldiers standing in a row.  
(Stand fingers straight.)  
Two stand straight and three stand so.  
(Two stand tall; three stand bent over.)  
Along comes the captain and what do you think,  
They all stand straight just as quick as a wink.  
(As words indicate.)

### Hickory Dickory Dock

Use words of nursery rhyme as found in standard collections.

1. Use right hand as mouse. Hide the mouse in pocket or anywhere you choose. Change hiding place each time you play.
2. Use left hand as pendulum. Swing pendulum with hand upright, palm open and facing

away from body. Swing it from side to side.

3. On the words "struck one," clap once with both palms.

4. The mouse, right hand, runs down.

5. Swing pendulum to the end of the verse; then let the pendulum continue to swing while you tick-tock softly or loudly according to the type of clock this is. When the game is finished, the teacher places her finger across her lips. At once the clock stops. If it does not stop promptly, try the game again to see if the clock is out of order and needs to go to the clock shop. Insist on one clap and prompt ending of the "tick tock." If played correctly children love it.

## Phonics Can Be Fun

Sister M. Rosabel O.S.F.\*

An attractive, as well as instructive border is made with these little sailboats. They are used in connection with that all important phonic class. Each little boat has a different phonogram on the right sail. In the upper left sail is a consonant or a blend that can be placed before the phonogram (family) of that particular boat or some of the others. By doing this the children actually see and more easily grasp the idea of forming new and bigger words. At the beginning of our "sound" class the youngsters like to sing this little song to the tune: *Row, Row, Row Your Boat*.

Row, row, row your boats  
Down the family stream;  
Blend them, sound them;  
Blend them, sound them,  
New words come just like dreams.

These boats are made from construction paper of different colors. The letters are stamped on with a printing set.

\*St. Joseph School, Dyer, Ind.



One of Sister Rosabel's Phonics Posters.

\*Ascension School, Minneapolis 11, Minn.



# Some 1949 Educational Films

George E. Vander Beke, Ph.D.\*

The films presented herewith are the 1949 issues of school movies. This list should be used with those issued in 1947 and 1948.

It was not possible for the present writer to view all of the titles shown and it is hoped that we may be able to present evaluations in subsequent numbers of *The Catholic School Journal*. We are grateful for the most helpful comments we have received from our readers about the films they have used in their schools. This has enabled us to tell others of your experiences.

A very decided stability has been achieved in the field of educational audio and visual aids. During the immediate postwar years a large number

of films were produced based upon emergency techniques. A good deal of sifting has given us better devices of real educational value.

We are now using movies because they do the job of teaching better than any other classroom aid. The producers have profited very much from the widespread uses of visual materials and a number of research studies have aided in the clarification and solution of our problems. We are discovering the proper place for these devices in the educational field.

In order to save space the 1949 new films have been arranged according to subject matter with the several educational levels shown after the title.

## LIST OF SOURCES

The description of each film indicates its source by one of the following abbreviations or catchwords. For reference these are listed below in **bold face type**, each followed by the complete name and address of the producer or distributor:

**Abelard**—Abelard Educational Films, Inc., 1440 Broadway, New York 18, N. Y.

**Barr**—Arthur Barr Productions, 6211 Arroyo Glen, Los Angeles 42, Calif.

**BIS**—British Information Services, 30 Rockefeller Plaza, New York 20, N. Y.

**Castle**—Castle Films (Divisions of United World Films, Inc.), 30 Rockefeller Center, New York 20, N. Y.

**Coronet**—Coronet Instructional Films, 65 E. South Water St., Chicago 1, Ill.

**Dudley**—Carl W. Dudley Productions, 9724 Santa Monica Blvd., Beverly Hills, Calif.

**EBF**—Encyclopaedia Britannica Films, Inc., 20 N. Wacker Drive, Chicago 6, Ill.

**FilmForum FD**—Film Forum Foundation, Jewett House, 127 E. Twelfth Ave., Spokane 10, Wash.

**FilmProgram**—Film Program Services, 1173 Sixth Ave., New York 19, N. Y.

**Flory**—Flory Films, Inc., 303 E. 71st St. New York 21, N. Y.

**FON**—Films of the Nations, Inc., 55 W. 45th St., New York 19, N. Y.

**ForumEd MOT**—March of Times Forum Films, 369 Lexington Ave., New York 17, N. Y.

**Hoeffler**—Paul Hoeffler Productions, 612½ S. Ridgeley Dr., Los Angeles 36, Calif.

**Progressive**—Progressive Pictures, 6351 Thornhill Dr., Oakland 11, Calif.

**UWF**—United World Films, Inc., RCA

Bldg., 30 Rockefeller Center, New York 20, N. Y.

**Young America**—Young America Films, Inc., 18 E. 41st St., New York 17, N. Y.

The abbreviations at the end of each listing indicate the educational level on which the film may be used. They mean: Primary, Elementary, Junior High School, Senior High School, College, Training, and Adult.

## LIST OF FILMS

### Arithmetic

#### ADDITION IS EASY

*Coronet*. 1949. 10 min. Sound. \$45; also color \$90. Pr., Elem., Jr. H.

#### SUBTRACTION IS EASY

*Coronet*. 1949. 10 min. Sound. \$45; also color \$90. Pr., Elem., Jr. H.

### Fine Arts

#### EINE KLEINE NACHTMUSIK

*Abelard*. 1949. 12 min. Sound (Vienna Philharmonic shorts). \$35. Jr. H., Sr. H., Col., Adu.

### Geography

#### WHAT IS A MAP?

*Young America*. 1949. 11 min. Sound. \$40. Pr., Elem., Jr. H., Sr. H., Adu.

#### ENGLISH CHILDREN

*EBF*. 1949. 11 min. Sound (Elementary social studies series). \$45. Rent \$2.50. Pr., Elem., Jr. H.

#### A YANK COMES BACK

*BIS*. 1949. 44 min. Sound. \$96. Rent \$5. Jr. H., Sr. H., Col., Adu.

#### SO THIS IS LONDON

*BIS*. 1949. 13 min. Sound. \$29.75. Rent \$2.50. Jr. H., Sr. H., Adu.

#### THE PO RIVER VALLEY (ITALY)

*UWF*. 1949. 20 min. Sound (Earth and its

peoples). \$100. Rent \$6. Jr. H., Sr. H., Col., Adu.

#### IBERIAN PENINSULA (SPAIN AND PORTUGAL)

*EBF*. 1949. 10 min. Sound. \$45. Rent \$2.50. Elem., Jr. H.

#### SPANISH CHILDREN

*EBF*. 1949. 11 min. Sound (Elementary social studies series). \$45. Rent \$2.50. Pr., Elem., Jr. H.

#### MOUNTAIN FARMERS (SWITZERLAND)

*UWF*. 1949. 20 min. Sound. \$100. Rent \$6. Elem., Jr. H., Sr. H., Col., Adu.

#### ON MEDITERRANEAN SHORES (GREECE)

*UWF*. 1949. 20 min. Sound (Earth and its peoples). \$100. Rent \$6. Jr. H., Sr. H., Col., Adu.

#### LAKE PORT

*UWF*. 1949. 20 min. Sound (Earth and its peoples). \$100. Rent \$6. Jr. H., Sr. H., Col., Tr., Adu.

#### ILLINOIS

*Dudley*. 1949. 10 min. Sound (This land of ours). \$28.50; also color \$85. Elem., Jr. H., Sr. H., Adu.

#### THE LUMBER STATES (U. S. A.—PACIFIC NORTHWEST)

*UWF*. 1949. 20 min. Sound (Earth and its peoples). \$100. Rent \$6. Elem., Jr. H., Sr. H.

#### RANCHO LIFE

*Barr*. 1949. 22 min. Sound. Color \$150. Jr. H., Sr. H., Adu.

#### OREGON

*Dudley*. 1949. 10 min. Sound (This land of ours). \$28.50; also color \$85. Elem., Jr. H., Sr. H., Adu.

#### WASHINGTON STATE

*Dudley*. 1949. 10 min. Sound (This land of ours). \$28.50; also color \$85. Jr. H., Sr. H., Adu.

#### HIGHLANDS OF THE ANDES (PERU)

*UWF*. 1949. 20 min. Sound (Earth and its people). \$100. Rent \$6. Elem., Jr. H., Sr. H., Col., Adu.

#### AUSTRALIA

*EBF*. 1949. 11 min. Sound. \$45. Rent \$2.50. Elem., Jr. H., Sr. H., Col., Adu.

#### AIRLIFT TO BERLIN

*Flory*. 1949. 11 min. Sound (America's resources series). \$50. Rent \$2; also color \$90. Rent \$3.50. Elem., Jr. H., Sr. H., Adu.

### Health

#### CLEANLINESS AND HEALTH

*Coronet*. 1949. 10 min. Sound. \$45; also color \$90. Elem., Jr. H., Sr. H., Col., Adu.

### History

#### NEWS PARADE OF THE YEAR—1948

*Castle*. 1949. 11 min. Sound. \$17.50. Elem., Jr. H., Sr. H., Col., Adu.

### Literature

#### DISCUSSION IN DEMOCRACY

*Coronet*. 1949. 10 min. Sound. \$45; also color \$90. Jr. H., Sr. H., Col., Adu.

### Safety

#### NIGHT AND BAD WEATHER DRIVING

*Progressive*. 1949. 11 min. Sound (Traffic safety films). \$25. Sr. H., Col., Adu.

(Concluded on page 34A)

\*Registrar and Professor of Education, Marquette University, Milwaukee, Wis.



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# Catholic Education News

## AD MULTOS ANNOS

### Brother Gabriel's Golden Jubilee

BROTHER AZADES GABRIEL, F.S.C., celebrated his fiftieth year as a Brother of the Christian Schools on March 19. He has served as professor of history at De La Salle College, Washington, D. C., for the past twenty years.

### Golden Jubilee for Holy Cross Brother

BROTHER MAXIMUS, C.S.C., a teacher in the schools of Holy Trinity Parish, Chicago, for 43 of his 50 years of religious life celebrated his golden jubilee on March 19. He received the personal blessing of Pope Pius XII.

### De La Salle Teacher's Jubilee

BROTHER JULIUS HUGH, F.S.C., Ph.D., professor emeritus at St. Mary's College, Winona, Minn., and a former teacher at De LaSalle High school, Chicago, celebrated his golden jubilee as a Brother of the Christian Schools on March 19.

### Sister M. Loretta's Golden Jubilee

SISTER M. LORETTA, of the Religious Sisters of Mercy of Dallas, Pa., observed her golden jubilee on February 27 at St. Aloysius Convent, Great Neck, N. Y.

### St. Ambrose President Observes Tenth Anniversary

RT. REV. MSGR. AMBROSE J. BURKE recently celebrated his tenth year as president of St. Ambrose College, Davenport, Iowa. He was installed as the eighth president of the college on February 15, 1940.

### Golden Jubilee of Two Ursulines

SISTER M. VERONICA DELANY and SISTER M. ELIZABETH MONIER, members of the Ursuline community of New Orleans celebrated their golden jubilees on February 19.

## HONORS AND APPOINTMENTS

### New "Revista Catolica" Editor

SISTER M. LILLIANA OWENS, a member of the Sisters of Loretto at the Foot of the Cross, has been appointed an editor of *Revista Catolica*, international Hispanio-American magazine published weekly at El Paso, Tex. She will act as associate editor during the publication's diamond jubilee year.

### Catholic U. Teacher Becomes Prior

REV. DR. EDGAR A. LANG, O.S.B., former assistant professor of German language and literature at the Catholic University of America has been appointed the prior of St. Leo Benedictine Abbey, St. Leo, Fla.

### Catholic Award to Protestant Journalist

The La Salle College Collegian Award for public service in journalism was awarded to MORLEY CASSIDY, European correspondent for the Philadelphia *Evening Bulletin*, in absentia, recently. Cassidy who is not a Catholic was in England on an assignment.

### Sociology Professor to Industry Council

BROTHER GERALD SCHNEPP, S.M., associate professor of sociology at St. Louis University, has been appointed a member of the industry council committee of the social action department of the National Catholic Welfare Conference.

### Laetare Medal to General

The University of Notre Dame awarded the 1950 Laetare Medal to GENERAL JOSEPH L. COLLINS, army chief of staff. In announcing the award Rev. John J. Cavanaugh, C.S.C., president of the University, cited General Collins for "a distinguished career as a soldier, decorated for gallantry in both world wars." General Collins is the fifth military man to receive this annual award to an outstanding Catholic lay person.

A native of New Orleans, La., General Collins was graduated from West Point in 1917. Late in 1941 he was named chief of staff of the Seventh Army corps, which distinguished itself by its capture of Cherbourg and Lt. Gen. von Schlieben. He assumed his position as army chief of staff in 1949, succeeding Gen. Omar Bradley. Previously he served as chief of public information, deputy chief of staff, and vice-chief of staff since the end of World War II.

### Nominate Mother Cabrini for the Hall of Fame

The members of the National Honor Society of Christian Brothers Academy, Syracuse, N. Y., nominated to the Hall of Fame St. FRANCIS XAVIER CABRINI the first United States citizen to be canonized, it was announced by the principal, Rev. Brother C. Cornelius, F.S.C. Should Mother Cabrini be elected, she will be the first recognized saint to be accorded this honor. She would also be the eighth woman so honored.

### By-Line Awards at Marquette U.

In recognition of competent and responsible efforts in the field of journalism, MARVIN L. TONKIN and CARROLL L. ARIMOND, of the Associated Press Chicago Bureau, recently were presented with "By-Line Awards" by J. L. O'Sullivan, dean of the school of journalism at Marquette University, at a breakfast which followed a Mass in honor of St. Francis de Sales, patron of the press. The awards are granted to outstanding Marquette journalism alumni who have distinguished themselves in the professional field. Tonkin, acting chief of bureau of the Associated Press Chicago office, was graduated from Marquette in 1929 and joined the AP staff in Milwaukee in 1934. Arimond, Chicago city editor, received his degree at Marquette in 1931 and has been with AP for 17 years.

### St. Teresa College Dean to C.B.A.

SISTER M. EMMANUEL COLLINS, O.S.F., dean of studies at the College of St. Teresa, Winona, Minn., has been elected to active membership in the Catholic Biblical Association of America.

### New President of St. Mary's

BROTHER J. AMBROSE, F.S.C., has been appointed the president of St. Mary's College at Winona, Minn.

### General Secretary of Jesuits

REV. JAMES W. NAUGHTON, S.J., has been appointed general secretary of the Jesuit Order. Father Naughton, 35, is one of the youngest men ever named to the post; he has been ordained only five years. He is a native of Denver, and has been studying in Rome since 1947.

### New Shrine Director

REV. PATRICK J. O'CONNOR, of the faculty of the Catholic University of America, has been appointed acting director of the National Shrine of the Immaculate Conception at the university.

### Dr. Cefola Joins Fordham Faculty

DR. MICHAEL CEFOLA, formerly research associate with General Electric's Knolls Atomic Power Laboratory at Schenectady, N. Y., has joined the chemistry faculty of Fordham University as assistant professor of analytic chemistry.

### Rerum Novarum Medal to Federal Arbiter

The second annual Rerum Novarum medal was presented by St. Peter's College, Jersey City, N. J., to JUSTIN McAGHON, federal commissioner of mediation and reconciliation. He had a 40-year record in labor relations before accepting the federal position. He served as president of the National Catholic Evidence committee and was a member of the original faculty of the

Crown Heights labor school and helped found the Newark Archdiocesan Holy Name Federation.

### Dr. Bolton Honored by Pope

HERBERT E. BOLTON, Ph.D., professor emeritus of the University of California, received membership in the Order of St. Sylvester recently in Fresno in recognition of his research work for the cause of canonization of Padre Junipero Serra.

### Admiral Named Dean at Georgetown

REAR ADMIRAL CLEMENT V. RAULT, chief of dental division, United States Navy, has been appointed dean of the Georgetown University School of Dentistry.

### Msgr. Powers Named Rector

VERY REV. MSGR. THOMAS H. POWERS, director of the Seton Hall Divinity School, South Orange, N. J., has been made rector of the Major Philosophical Theological Seminary of the Immaculate Conception at Darlington, N. J.

### New Dean for DePaul Law School

HARRY D. TAFT, member of the DePaul University College of Law faculty for the past 34 years has been appointed dean of the law school.

## REQUIESCANT IN PACE

● SISTER M. DERICCI FITZGERALD, O.P., former vicar-general of the order, died February 21, 1950. Sister M. DeRicci was professed in 1889 and had served as chairman of the committee on teacher qualifications for many years before her death.

● REV. JOHN J. O'CONNOR, S.J., professor emeritus at Georgetown University died, March 18, at the age of 73. Father O'Connor had taught Greek and literature at Georgetown since 1927.

● REV. DAVID McCAULEY, former regent of the Georgetown University Medical School, died March 2. He served as regent at the university from 1934 until 1946.

● REV. BONAVENTURE REITHMEIER, O.S.B., former vice-president and dean of St. Vincent's College, Latrobe, Pa., died February 20. He had been a member of the Benedictine community at St. Vincent's for the past 47 years.

● BROTHER JUSTUS, F.S.C., former acting director of Christian Brothers College in St. Louis died, March 22, after a long illness.

● REV. JOHN L. GIPPRICH, S.J., former professor at Georgetown University and regent of the medical school from 1929 until 1934, died, March 6, at the age of 70. Father Gipprich was ordained to the priesthood in 1913 by Cardinal Gibbons.

● MOTHER MARIAN MOORMAN, a member of the Ursuline Order, died February 27, after spending 47 years teaching in St. Louis parochial schools.

● SISTER MARIE DE SAINT PIERRE of the Sisters of Notre Dame died on March 5. Sister Marie was born in Finlough, Ireland, and made her religious vows at the mother house in Namur, Belgium, in 1887. Several years later she was sent to America.

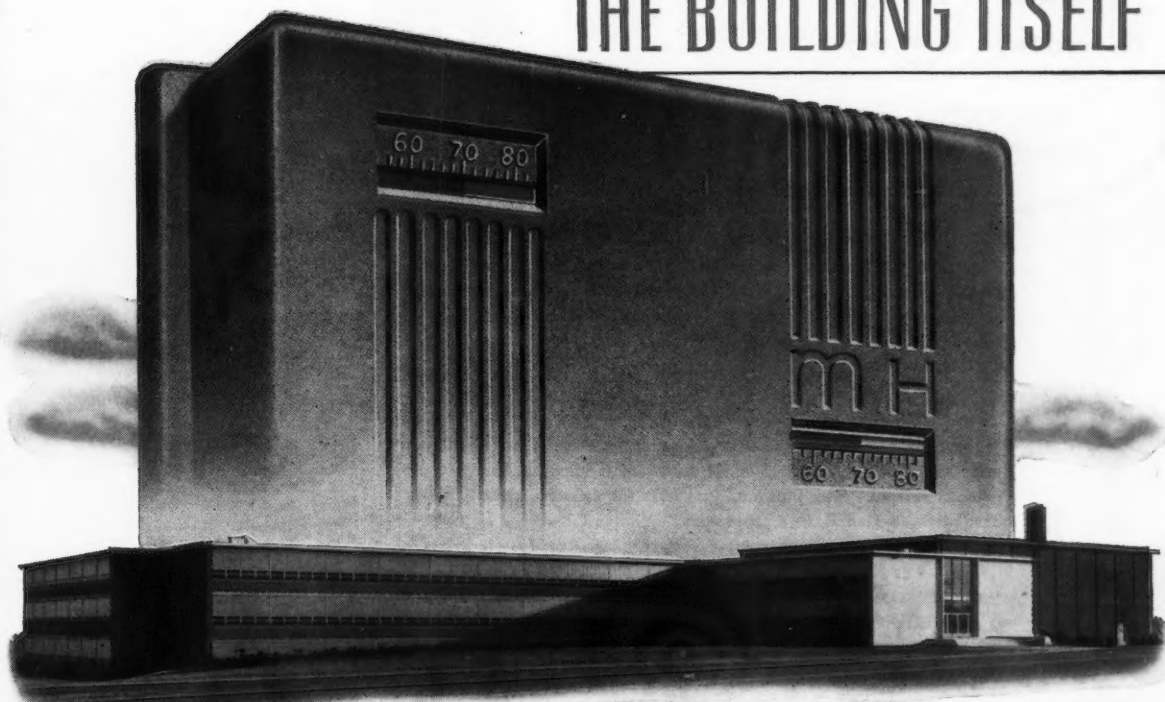
● MSGR. JAMES L. COLLINS, professor of Theology at Mt. St. Mary's Seminary, Norwood, Ohio, since 1933, died on Ash Wednesday of this year. He was in the 31st year of his priesthood. Msgr. Collins had been confined to a wheel chair for the past seven years but continued to say his daily Mass with special permission from the Holy Father.

● REV. THOMAS E. MITCHELL, former dean of Catholic Universities school of social work died, March 4.

(Continued on page 20A)



# AS IMPORTANT AS THE BUILDING ITSELF



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BRANCHES IN PRINCIPAL CITIES

## Catholic Education News

(Continued from page 18A)

### RELIGIOUS ORDERS

#### Sacred Heart Brothers Observe Polycarp Day

All the members of the order of the Brothers of the Sacred Heart and their pupils celebrated "Rev. Brother Polycarp Day" on February 3. Communion, prayers, and sacrifices were offered for the early canonization of Brother Polycarp who was the first superior general of the order and the founder of the American Province of the order in 1847.

#### Canadian Ursuline Nuns in Japan

Ursuline Sisters from Rimouski, Canada, will take over the high school for girls erected at

Hachinohe, Japan, with money donated by the U. S. Army Forces.

#### Jesuits Publish Race Relations Pamphlet

The New Orleans Jesuit's Province Institute of Social Order has published a pamphlet called *Pius XII and Human Relations*. It contains application of the social principles set forth by the Pope to race relations in the United States. The booklet was compiled by a race relations conference at St. Mary's College, St. Mary's, Kans.

#### Capuchins Buy Maryland Property

The St. Augustine Province of the Capuchin Order with headquarters in Pittsburgh has purchased a mansion and 24 acres of land along the Severn River at Winchester, Md., for \$82,500. Plans for the use of the property have not been announced.

#### Sacred Heart Superior General Visits

Brother Albertinus, S.C., superior general of the Brothers of the Sacred Heart is making his

canonical visitation to establishments conducted by the Brothers in the United States.

#### Christian Brothers Plan Celebration

Christian Brothers all over the world are planning the observance of "The St. La Salle Year" between May 24, 1950, and November 21, 1951. May 24 of this year is the fiftieth anniversary of the canonization of St. La Salle, the founder of the Christian Brothers. November 21, 1951, marks the 260th anniversary of the year taken by the Saint never to give up the gratuitous schools for children of the working classes. Between the two dates is April 30, 1951, the tercentenary of the Saint's birth.

To achieve the spiritual and intellectual objectives of the St. La Salle Year, each province will initiate a series of religious commemorations and educational convocations.

#### Franciscans Open House in Japan

Property has been purchased for a Franciscan house of studies in Tokyo, Japan. Very Rev. Alphonse Schnusenberg, visitor general of all the Franciscans in the Far East and founder of the Franciscan School of Chinese Studies in Peking and the Franciscan Institute of Biblical Studies in China announced the purchase.

#### German Carmelites Seek Aid

The Discalced Carmelite Sisters in Cologne, Germany, are seeking aid from their American house in Rochester, N. Y. Their monastery in Cologne was completely bombed out during World War II and all possessions were lost. Recent burglaries have taken their stock of food which was used to feed hungry people in the area. The new German currency caused the Sisters to lose what they had saved for the rebuilding of the monastery.

#### Redemptoristines' Second Convent in Japan

Two more Redemptoristine nuns have joined an original seven studying at Tokyo, Japan. In about a year's time the two will open another Redemptoristine convent at Nishi Maisuru. They will attempt to convert the Japanese by prayer and contemplation while living in their strictly cloistered convent.

### SIGNIFICANT BITS OF NEWS

#### Anti-God College Professors

Dr. Paul Kiniery, assistant dean of Loyola University's graduate school in Chicago, recently made a statement concerning the dangers found in certain colleges and universities of America. "Some teachers in our colleges and universities are trying to destroy the concept of God in American life. A minority of American teachers constitute a traitorous and, therefore, dangerous element," Dr. Kiniery added; "They are teaching, for example, that religion is outmoded, that man does not have a free will, that he is not responsible for his actions, that there is no such thing as right and wrong, that national loyalty should not be taken seriously. These teachers are perverting the youth of the nation. If a sufficient number of our young people are influenced by these traitors to everything decent in American life, this nation will be destroyed by its young people just as Germany was."

#### Segregation in Washington, D. C.

The U. S. Court of Appeals recently upheld in a 2-1 decision the District of Columbia's race segregation system of operating public schools. Suits were filed on behalf of two Negro students who attended an overcrowded junior high school for Negroes part time. When they asked admittance to a white junior high school full time they were refused. A review of the case will be sought in the Supreme Court.

The majority opinion, written by Justice E. Barrett Prettyman and concurred in by Justice Bennett Champ Clark held: "So far as the facts and circumstances shown by this record are con-

(Continued on page 23A)

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Strong — well built — for all types of libraries. Sloping top holds dictionary at convenient angle — two shelves (middle shelf adjustable) for encyclopedias and other reference books.

Made of quarter sawed white oak in light or dark finish. Height (rear) 44" — height (front) 41". Width of top 21" — depth 15".

Either item may be purchased separately. Immediate shipment. Write for prices.

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• SYRACUSE, N. Y. STOCKTON, CALIF.

**LIBRARY SUPPLIES**

## Catholic Education News

(Continued from page 20A)

cerned, it appears that the treatment accorded these Negro plaintiffs, of which they complain, would have been accorded them had they been white."

The majority also stated: "It is urged that the separation of the races is itself, apart from equality or inequality of treatment, is forbidden by the Constitution. The question thus posed is whether the Constitution lifted this problem out of the hands of all legislature and settled it. We do not think it did."

Justice Henry W. Edgerton, who wrote the dissenting opinion contended that classes in the Negro junior high school were larger than in the white school and that overcrowding and overloading of teachers in the Negro schools begins in kindergarten.

He said, "No argument or rationalization can alter this basic fact; a law which forbids a group of Americans to associate with other citizens in the ordinary course of daily living creates inequality by imposing a caste system on the minority group."

The majority held the problem of two races living together as one to a legislative one "as yet unsolved."

### "Pro-Russia" Program at Ottawa U.

A "Pro-Russia" drive has been started by the Catholic Center of the University of Ottawa with the hope that it will spread throughout the world. The purpose of the drive is to foster friendship for the Christian people of Russia. The danger of all Russians being associated with the Communists is apparent, and the need for a definite distinction between Russian Communists

and Russian Christians motivated the present drive.

Rev. A. L. Guay, O.M.I., director of the Catholic Center, stated that the Communist press has seized the opportunity to contend that the West is basically opposed to the East. The aims of the movement are to assure Christian Russians of the sympathy of Christians in other countries and the launching of a great spiritual effort of collaboration for the spiritual re-edification of the Russian people. The movement is strictly spiritual and has no ties with economic or political groups. The aims will be achieved through prayer, penance, and good works.

### EDUCATIONAL MEETINGS

#### Workshop at Catholic University

A workshop on problems of the Catholic secondary school, open to administrators and teachers of these schools and to students in training for such posts, will be held June 9-20 at the Catholic University in Washington. The seminars, each headed by a specialist in the field, will take up problems of integration in social living and social principles, family life, Christian social principles, English, and the association of college and secondary school. They will present solutions of these problems which have been successful in their own schools and may be used in others.

#### St. Louis Curriculum Conference

St. Louis University will conduct its second annual Curriculum Conference for Catholic Schools, June 7-14, 1950. The general purpose of the Conference is to provide teachers, supervisors, and administrators in Catholic elementary and secondary schools with an opportunity to improve some aspect of their own curriculum program by using the practical resources and facilities afforded by the laboratories and the Conference staff specialists. Work may be divided into two

areas of interest, grades 1-8 and grades 9-12. The program will be built around curriculum materials, curriculum measurement, visual aids material, and remedial reading.

#### Theology at St. Teresa

An Institute of Theology for Sisters will be held at the College of St. Teresa, Winona, Minn., June 27-Aug. 1. Courses in theology, sacred scripture, and canon law will be spread over three summer sessions. Six semester hours of credit will be given each summer and a certificate in theology will be granted on completion of the three-year course. The faculty will include five Dominican Fathers.

#### Sight Saving & Braille at Catholic U.

The Institute for the preparation of teachers of sight saving classes and teachers of Braille classes, which will be held during the summer session of the Catholic University of America, June 26-Aug. 5, will have a faculty headed by Rev. William F. Jenks, C.S.S.R., a priest known for his work with the blind and handicapped. Others on the staff will include Dr. Marshall M. Parks, a Washington pediatric ophthalmologist and four nuns who are now actively engaged in teaching sight saving classes.

#### Liturgical Music Course

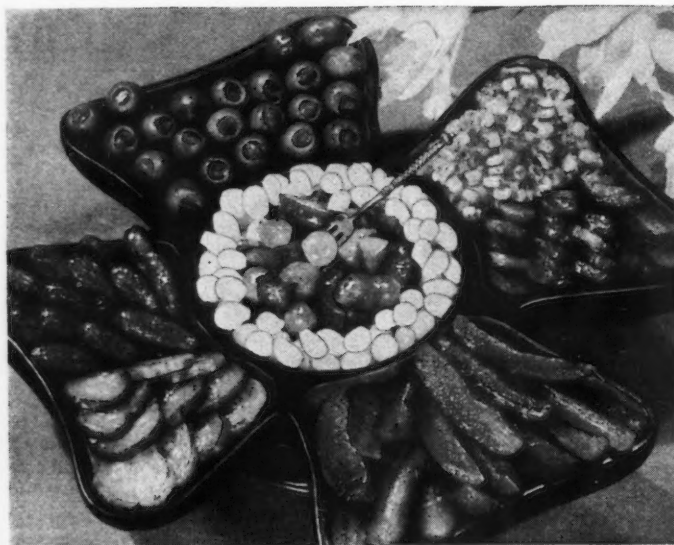
Members of the Gregorian Institute of America will make up the faculty of a four-week liturgical music education program to be presented at St. Anselm's College, Manchester, N. H., July 10 to Aug. 7.

#### Library Science to Be Taught at Nazareth

Nazareth College, Rochester, N. Y., will offer the second in a three-summer sequence of courses in library science, July 5 to Aug. 11. The course is set up to aid the heads of libraries in elementary and small high schools.

(Continued on page 24A)





*For every taste*

Banish the humdrum!  
Garnish your table with a  
Sexton relish dish . . . so

excitingly varied. The Sexton assortment includes a  
pickle and relish for every purpose . . . pleasing to  
every taste. Superior because they have met our ex-

acting tests—from the seed sown  
in the friendly soil, to the zeal-  
ously guarded processing in our  
Sunshine Kitchens.



*Good Food for Pleased Guests*

JOHN SEXTON & CO., 1950

## Catholic Education News

(Continued from page 23A)

### Notre Dame Holds Summer Sessions 1700 Miles Apart

The University of Notre Dame will hold its regular summer session on the South Bend campus this summer, but will also sponsor a special curriculum in Latin-American culture at Mexico City, June 19 to Aug. 25. The special session, the fourth of its kind, will be held in co-operation with Mexico City College and provides courses in the Spanish language within the authentic atmosphere of real Mexican life.

### Summer Session for Freshmen at Manhattan College

Manhattan College, Riverdale, has once more

offered a summer session that will enable entering freshmen to be graduated in less than four years. By attending the eight-week session for two summers they can be graduated in three years.

### Immaculate Heart Announces Summer School

Immaculate Heart College, Los Angeles, Calif., will offer a summer session with the main theme, "Catholic Perspective in Intellectual Life." Courses in English, theology, philosophy, and social sciences will be taught with the theme as an integrating factor.

### SCHOOL NEWS

#### "School Saver" Spring Edition Out

The spring edition of the *School Saver*, a student newspaper published by the American Bankers Association for distribution by individual banks in elementary and junior high schools, is now being distributed by the A.B.A. committee on School Savings Banking.

### Teach Religion by Mail

The Baker City, Oregon, diocese is making sure that all of its youngsters receive religious instructions, even though it means they receive them by mail. The diocese covers an area 65 times larger than the state of Rhode Island and has only two parochial schools with a total enrollment of 257 pupils. Currently 732 students attend four private academies and 2064 are taught in weekly Confraternity classes. Many of the children of the diocese live too far to attend either a Catholic school or a Confraternity class and these receive their instructions by mail.

### Salesian Father to Open School in Japan

The Salesian Fathers in Osaka, Japan, have been given permission to open an industrial school this month. Plans eventually will lead to an institution enrolling about 1000, but at present only one wing of the building is ready for occupancy so there will be only 100 pupils this spring. The Salesians are also building a three-story building at their middle and high school at Miyazaki in Kyushu.

### Catholic School Becomes Public in Iowa Town

Dyersville, Iowa, will have no Catholic high school next fall when the present one is rented to the public school system for use as a public high school. The move was made to enable the high school pupils to receive state and federal aid in the form of school funds. All evidences of religion will be removed from the school building and religion will be taught after school hours away from the school itself. Dyersville is almost completely Catholic; only a few families are not Catholic. The school board is made up completely of Catholic members. In making this decision the board took into consideration that the public grade school had 35 kindergarten children, because the parochial school has no kindergarten facilities and 5 grade school students. The Catholic grade school which enrolled 410 pupils is opening up a new school with kindergarten facilities next fall, when almost all of those in the public kindergarten will transfer to the parochial school.

### BUILDING NEWS

#### New Building at St. Mary's

A new fine arts building is to be erected at St. Mary's College, Notre Dame, Ind., in the immediate future. The building will cost one million dollars and will include a main auditorium seating 1000 persons; a little theater seating 125; studios and other accommodations for the department of speech, art, and music.

#### New Social Service School at C.U.

Newly constructed buildings of the National Catholic School of Social Service of the Catholic University of America, representing an outlay of more than \$1,250,000, were formally blessed at ceremonies held on April 20, 1950. The new construction includes an administration and classroom building, a chapel with a seating capacity of 460, and a dormitory for 100 students of the school.

Of white limestone, the administration and classroom building is located on the main campus between Mullen Memorial Library and the National Shrine of the Immaculate Conception. The dormitory and chapel which are of red brick with limestone trim, are located on Brookland Ave. on the northern portion of the University grounds adjacent to the nursing education building. The chapel is the central feature, being connected by arcades with the dormitory and nurses building.

#### Southern Jesuits to Build

The Southern Province of the Society of Jesus is conducting a \$950,000 fund-raising effort to finance the building of a philosophy seminary. The projected seminary will be used to educate candidates for the Jesuit priesthood in a three-

(Continued on page 26A)

**FOR PUPILS OF ALL SIZES!**

**For Lifetime Service!**

# ASE WALL-ROBES

Aside from their high quality, ASE Wall-Robes are gaining in popularity every day because they are:

1. Sized to the people they serve.
2. Will last the lifetime of the building.
3. Save on construction costs.\*

**For Little Folks**—regular lockers are not a satisfactory solution to the accommodation of clothing and personal articles of elementary school children. Height must be considered, as well as the inability of young children to remember lock combinations or avoid losing keys. Free standing or recessed in back or side wall, ASE Wall-Robes serve all the pupils in the classroom, are always under teacher's supervision. One master lock locks up to five units simultaneously.\*

**For Older Pupils**—there are higher models, suited to taller pupils.\*

**For Teachers**—many styles and arrangements for bookcase, wardrobe, and other storage needs. Can be installed adjacent to pupil group, but with individual locks.\*

\*Send for ASE CATALOG WR-3. It tells the whole Wall-Robe story, with complete installation information.



## ASE LOCKERS TO MEET EVERY NEED

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ASE 6000 Line Single Pedestal Desk, 45" x 30". Is exceptionally good desk for classroom use.



For durable beauty as well as efficient handling of file material, and ease of operation, ASE Filing Equipment is outstanding. There are several grades, according to need.



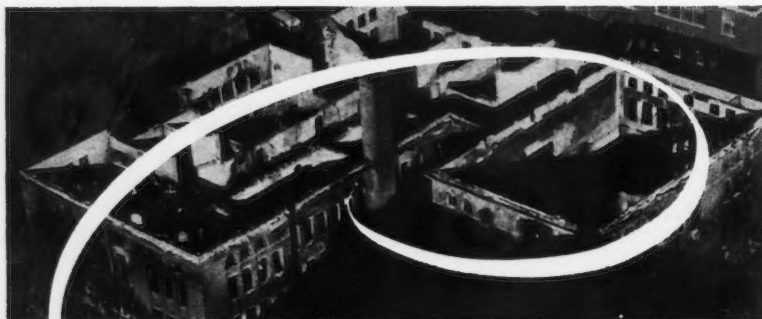
ASE makes over 36 sizes and styles of Storage, Combination, and Wardrobe Cabinets. Model 3485 Combination Cabinet shown. Ask for bulletin for complete information.



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# SCHOOL DESTROYED...



## but RECORDS Saved

### Remington Rand Safe-Cabinet Preserves Papers

When fire raged through the Rock Island Central Junior High School, a Remington Rand Safe-Cabinet, holding all the school records, was buried in the wreckage. The safe had been exposed to hours of intense heat, and a deluge of water. Yet, when it was removed and opened, its contents were found in perfect condition, ready for use. If fire struck your school today, would your records survive to help you resume normal schedules? Uninsulated files would quickly char them to ashes. The only positive protection for your vital records is certified insulated equipment. Make sure you have it—before it's too late!

Write today for free folder on record protection, SC 684, to Management Controls Reference Library, Room 1321A, 315 Fourth Avenue, New York 10, N. Y.



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## **Remington Rand**

The First Name in Record Protection

## Catholic Education News

(Continued from page 24A)

year course in philosophy and the natural and social sciences. Completion of this project will put the Southern Province on a par with the other five Jesuit Provinces in the United States, all of which have long maintained their own philosophy seminaries.

### Engineering School at Manhattan College

Proposed plans for a new engineering school building on the Riverdale campus of Manhattan College have been made known. The structure, to replace temporary quarters now in use, will consist of four floors, three above street level. The main section will be rectangular with

a transverse wing at one end with a two-story assembly chamber, seating 500, at the opposite end. The ground floor will contain laboratories for internal combustion, materials testing, steam, soil, mechanics, sanitary analysis, and hydraulics. A patternmaking shop and machine shop will also be on this floor. Electrical engineering will be located on the main floor. The second floor will be devoted to the civil engineering department, drawing rooms, offices, and a structural laboratory. Classrooms, research facilities, and a chemical engineering laboratory will comprise the top floor.

### Parish School at San Marino

SS. Felicitas and Perpetua Parish, San Marino, Calif., has started the construction of its new parish school to open next fall. The school will have eight classrooms, a kindergarten room, a first aid room, and administrative quarters. It

will be of reinforced concrete construction with a tile roof. The architecture will be modified Italian to harmonize with the church.

### St. Columban's Plan Seminary

Very Rev. Timothy Connolly, director of St. Columban's Foreign Mission Society in the United States, has announced plans for the building of a new major seminary at Milton, Mass. Plans were also announced for the building of a new minor seminary at Bristol, R. I., to replace a frame house more than 100 years old.

### Winona Starts Building Project

This spring will see the beginning of a one million dollar building program for the Winona, Minn., diocese. Included in the project will be a new cathedral and rectory and a residence hall for the Immaculate Heart of Mary Seminary. The new cathedral will adjoin the site of the present pro-cathedral and will accommodate 1000 people. The basement will contain a large auditorium and meeting rooms for smaller groups. The residence hall for the seminary, to be erected on land purchased from St. Mary's College, will contain rooms for ecclesiastical students and priest members of the faculty. A chapel will adjoin the main building.

### New Prep Seminary in Louisville

The Louisville Archdiocese will open a new preparatory seminary in September of 1951. A 300-acre site near Louisville has been acquired. The Society of St. Sulpice will conduct the seminary.

### Roof Garden Convent in New Orleans

Most Rev. Joseph F. Rummel, archbishop of New Orleans, recently dedicated the first roof garden convent in the city. Two others exist in the country, one in New York and the other in Philadelphia. The project was built at a cost of \$220,000 and is a four-story structure with the top story completely over the school. The addition runs 20 ft. in depth across the rear of the school. The first floor contains the elevator entrance and a small cafeteria for the students. The second floor has reception rooms and a school library. The third and fourth floors of the convent are cloistered so as to afford the Sisters complete privacy. The community kitchen and dining room are on the third floor. The fourth floor has an attractive roof garden, offices, a large community room, and 23 individual bedrooms with connecting baths.

### St. Nicholas Opens School

St. Nicholas Parish, Milwaukee, Wis., opened its new school at mid-semester this year. The \$265,000 structure accommodates 106 pupils who have transferred from other parochial and public schools. The school, two stories high is built of buff-colored brick and glass block. It contains six classrooms, an office, clinic, music room, and a Sister's apartment. There is a church hall, meeting room, and kitchen in the basement.

## PUBLIC SCHOOL RELATIONS

### Court Action on Nun's Salaries

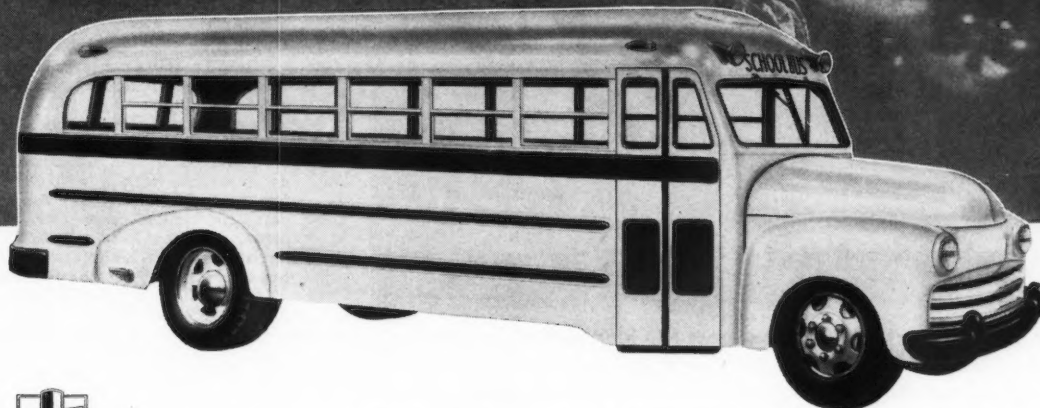
Att. Gen. John W. Metzger has recommended that criminal action be taken against the treasurer of Logan County, Colo., because he refuses to pay the salaries of two nuns teaching in the Fleming, Colo., public school. County Treasurer W. F. Alexander, in defiance of the opinions of the district attorney and attorney general has refused to honor pay vouchers of the two nuns since last October.

Alexander's refusal to pay apparently is based on the pending suit to enjoin the treasurer from the payment brought by W. E. Outcalt who claims that persons in religious garb should be prevented from teaching in public schools. Since no injunction has been issued, the nonpayment is unjustifiable.

(Continued on page 28A)



# Guardian of the future...



Tomorrow's pioneers of the sky, medicine, industry, statesmanship—future leaders in every field of human advancement—are riding the nation's school buses today. Their lives—the world's best hopes and dreams for the future—are your responsibility. Only the safest school bus—one that provides maximum, not minimum, protection—is good enough to carry this "priceless cargo."

The new 1950 Superior Pioneer is the safest school bus ever built. Its exclusive all-welded "Unistructure" frame, the world's strongest, has been engineered for even greater strength. Increased vision, more adjustable driver's seat, and more conveniently located controls boost driving safety. And there are many other features that make the new 1950 Superior Pioneer the coach that's first in the field.

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## JOE PALOOKA SAYS—

"School bus safety rules are about the same as those for winning a fight."

Ham Fisher, creator of America's No. 1 comic strip hero, has cooperated in providing an attention-compelling poster for your bulletin boards and a handy comic booklet for distribution to your pupils. Joe Palooka's valuable tips make boys and girls feel that it's smart to observe school bus safety rules. Send for these free aids to safety education now!

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Modern Social Studies Map Sets help your school maintain high standards of instruction by giving visual aid in its most effective form.

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## Catholic Education News

(Continued from page 26A)

### Court Charge Against Red Hunting Teacher Dismissed

Supreme Court Justice George J. Beldock has dismissed the contempt of court charge filed against Dr. William Jansen, New York superintendent of schools by Local 555, Teachers Union, CIO, because he began an inquiry into the alleged membership of a public school teacher in the Communist party. The Union cited Dr. Jansen for the violation of a decision by Supreme Court Justice Murray Hearn, holding as unconstitutional the Feinberg law, designed to eliminate Communist teachers from the public school system.

Dr. Jansen stated that he was proceeding under section 2523 of the educational law which states that persons employed in the teaching, examining, and supervising service of the city schools "shall hold their respective positions during good behavior and efficient and competent service."

### Seek Aid for Australian Children

Catholic coal miners in New South Wales, Australia's most populous state, are fighting a policy of the Joint Coal Board which bars their children from a share in health, recreation, and educational aid.

### CONTESTS

#### Freedoms Foundation Awards Program

The Freedoms Foundation, Inc., Valley Forge, Pa., has sent out its nomination blar for the 1949-50 school year awards. Nominations must

be in by July 31, 1950. Any county, town, or city public school system of diocesan school system of the Catholic Church, or district school system of the Lutheran parochial schools, or any groups of schools organized locally under religious or private auspices, or individual private schools are eligible for awards in this program. Entries are divided into 5 categories based on total school system enrollment.

Any program designed to teach pupils the fundamental principles of the American Way of Life as stated in the Credo of Freedoms Foundation—oral, written, or visual—developed and undertaken in any grades from kindergarten through high school between July 1, 1948, and June 30, 1950 is eligible.

The 75 school systems which submit descriptions of the finest programs will be awarded complete "Freedom Libraries" consisting of books, films, pamphlets, and other documents. The superintendents of the 10 best school programs will be invited to Valley Forge at the Foundation's expense, to choose the material that will make up these "Freedom Libraries." The 75 winning school systems will be invited to select one teacher and one pupil each, who have made the most effective contribution to their winning programs, for expense-paid trips to Valley Forge. There they will accept the libraries in behalf of their school systems.

### Playwriting Contest

Plays, The Drama Magazine for Young People is sponsoring a playwriting contest to celebrate its tenth anniversary. \$500 in cash will be awarded for the best one-act plays suitable for production by young actors. The prize plays will be published in the magazine, which provides its subscribers with a wide variety of royalty-free dramatic material each month of the school year. The contest closes July 1, 1950, and any persons interested in submitting plays should write for rules and further information to the Contest Editor, Plays, 8 Arlington St., Boston 16, Mass.

### Mission Crusade Contest

The Catholic Students Mission Crusade will assemble its resolutions committee from the winners of a series of nationwide essay contests now going on. The Mission Crusaders will meet at the University of Notre Dame from August 24 to 27. The student contest winners will get free board and lodging during the convention while they work on the convention resolutions.

### COLLEGES & UNIVERSITIES

#### St. Louis U. Receives Cancer Grant

A grant of \$6,300 to continue cancer research has been awarded to Dr. William H. Bauer, director of the department of pathology and oral histology at the St. Louis University School of Dentistry, by the Federal Security Agency of the U. S. Public Health Service.

#### Austrian Students Tour U. S.

Thirty-two Austrian college students are touring the United States after being welcomed recently by Most Rev. John J. Mitty, archbishop of San Francisco. The students are the finest folk dancers and singers in Austria who were selected for the tour after exhaustive talent tests from among thousands of Viennese and Bohemian university students. They specialize in ancient and modern folk dances and songs, sacred hymns, and poetical interpretation of folk lore of their native Austria, from Switzerland to the Tyrol.

#### Catholic Faculty at Berlin U.

Plans for the establishment of a Roman Catholic theology faculty at the Berlin Free University in the American sector of Berlin have been announced by members of a Catholic Action Group there composed of University graduates.

#### Lewis College Meets Modern Need

Lewis College in Chicago has reorganized its curriculum to meet the need of modern life.

(Continued on page 30A)

# Progressive Modernization In GALVESTON

**P**ROGRESSIVE modernization of Galveston public schools calls for the installation of Heywood-Wakefield units in all new buildings, and as replacements in a number of existing classrooms each year. The installation shown here was arranged by Gulf States Equipment Company, Dallas, distributors for Heywood-Wakefield Company, Chicago, Ill.

Write today for our illustrated booklet showing the wide range of Heywood-Wakefield school furniture for classrooms, study halls, auditoriums and cafeterias. Heywood-Wakefield School Furniture Division, Menominee, Michigan.



SCHOOL FURNITURE DIVISION  
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*Travis School, Galveston. Note how light-weight, movable Heywood-Wakefield units can be grouped to conform perfectly to individual classroom requirements. Shown in these illustrations are Table-Desk S-1008 with all-purpose chair, S-915. Intelligently designed, welded tubular steel frames make all Heywood-Wakefield school furniture light enough to be moved about easily—strong enough for years of steady use.*





# Judy TOYS

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Judy Toys provide the positive satisfying learning experiences essential to the child's integrated growth. Aimed at his own age level, they stimulate the child's imagination, develop creative expression, challenge his problem-solving ability, and help him attain security and satisfaction within his own group.



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*Judy Story Toys*  
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# THE JUDY COMPANY

107 THIRD AVENUE NORTH

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## Catholic Education News

(Continued from page 28A)

Teachers trained there will be given a special course of lectures and demonstrations to acquaint them with the new air age. Courses in social studies will acquaint the student with national and international problems. Business administration courses in labor relations will teach employee-management problems. A two-year course in radio and television will prepare students for the ever expanding progress in communication. Specialization in science courses will give way to the study of a whole field of natural science. The atomic age had shown that such fields cannot be separated.

### Dayton U. Centennial

Dayton University celebrated the centennial of its founding on March 21 with a solemn pontifical Mass of thanksgiving in the University's chapel. The actual date of the founding was March 19. The University is conducted by the Society of Mary and the celebration is the third major phase of the community's triple centennial—the founding of the university, the coming of the Marianists to the United States, and the death of Rev. Wm. J. Chaminade, their founder.

### Hungarian D.P. Girl Awarded Scholarship

Our Lady of the Lake College, San Antonio, Tex., has announced that Magda Milosevic, a 22-year-old Hungarian displaced person has been selected to receive a tuition scholarship from the college. The student body will raise the \$1,000 a year necessary for her room, board, and other expenses. Miss Milosevic's parents are now in Budapest. Her father was a general in the Hungarian army and retired in 1935. She left Hungary in 1944 after finishing high school, be-

cause of the closeness of the fighting and has been living in Fuessen, Germany.

### Catholic U. to Grant Fellowships

The Catholic University of America will grant 55 fellowships and scholarships for graduate work in the next academic year. The grants range in money value from \$2,400 to \$175, and are open to men and women, including nuns.

### Loyola Begins Counseling Service

Loyola University, Los Angeles, Calif., has set up a counseling service for seniors in the boys' high schools of the diocese. The service will give them special tests to show their mental ability, schooling potentialities, and vocational interests, and make recommendations on the basis of the test results. The aim of this project is "to remove the choice of careers from the former 'hit and miss' system of selection to a more scientific and well-reasoned basis."

### N.C.W.C. and N.F.C.C.S. Provide Free Tuition

The National Federation of Catholic College Students of America has given \$2,000 to the National Catholic Welfare Conference to be distributed among four Catholic universities in the United States to provide free tuition to needy students.

### Scranton Diocese Students Take Field Work

Three young women studying social science in the Scranton, Pa., diocese have begun field work at the Bureau of Catholic Charities there. The three senior students at Catholic colleges in the diocese will obtain valuable aid in their studies by contact with professionally trained supervisors in the field.

### Wives Attend School With Husbands

Wives of law students at Gonzaga University, Spokane, Wash., now have a chance to find out what their husbands will be doing in their future profession. A series of ten weekly lectures will

be given in what the university terms "an experiment in legal education for women." The lectures will include such subjects as the law their husbands study, the courses they take, the books they use, the tension lawyers are under at times, and what the wives can do to help their husbands become successful lawyers.

### Canadian Scholarship Offered

The International Loretto-Niagara Alumnae association has announced that a two-year scholarship is available at Loretto Academy, Niagara, Ont. The scholarship is for junior and senior years of high school and includes board, tuition, and a private room.

### N.F.C.C.S. Regional Meeting at Indianapolis

Marian College, Indianapolis, Ind., was the host to the Cincinnati Region's annual meeting of the National Federation of Catholic College Students, March 18 and 19.

### Mundelein Offers Scholarships

Scholarships amounting to \$15,000 were offered to Chicago high school seniors in the upper quarter of their classes and who merited the recommendation of their principal. Examinations were held in March.

### COMING CONVENTIONS

May 5-6. Texas Vocational Association, at Galveston, Tex. Headquarters: Buccaneer Hotel-Marine Pier. Secretary: Miss Esther Sorensen, Tech Station, Lubbock, Tex.

May 5-7. West Virginia Home Economics Association, at Jackson's Mill, W. Va. Secretary: Miss Susan Hammer, Martinsburg High School, Martinsburg, W. Va.

May 11-13. American Industrial Arts Association, at Cincinnati, Ohio. Headquarters: Netherlands Plaza Hotel. Secretary: D. Arthur Bricker, 216 E. 9th St., Cincinnati, Ohio.

May 13. Maine Home Economics Association, (Concluded on page 32A)



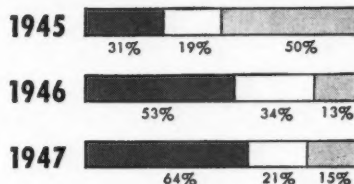
## A bouquet from Junior's mom and dad

Could they be for you—these flowers from a pair of grateful parents? Let's see if you fit the picture . . .

You are a teacher, or a school nurse, an administrator or home economist—one of many, many thousands throughout the country who saw an urgent need to improve youngsters' eating habits. You decided to tackle the job. You fitted the study of nutrition into your already tight schedule—found new ways to make it absorbing. You brought the problem to the community and you inspired action. Patiently and purposefully, you succeeded in awakening in your children a lively interest in foods. No wonder you deserve flowers!

We at General Mills have been proud of the opportunity you've given us to work with you in this important area. We have tried to help by providing you with suggestions and materials and by acting as a clearing house for passing along the many wonderful ideas that come from you. We'd like to work with you again during the coming school year, and during the years that follow, in the hope of making even greater gains in the march toward a healthier America.

### WHAT HAPPENED IN ONE SCHOOL



#### KEY



GOOD



FAIR



POOR

Here is the record of a midwestern school in three consecutive annual surveys of children's eating habits—dating from the introduction of a program of nutrition education. (From "HOW WELL FED ARE OUR CHILDREN?" a report on the eating habits of 29,475 school children compiled by General Mills.)



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## Catholic Education News

(Concluded from page 30A)

at Augusta, Me. Headquarters: State House. Secretary: Mrs. Albert Nutting, 17 College Heights, Orono, Me.

June 14-16. Colorado Vocational Association, at Estes Park, Colo. Headquarters: Stanley Hotel. In conjunction with the Western State Directors & Executive Officers and the Colorado School Administrators. Secretary: Edna-Jean Hershey, 837 S. Columbine, Denver 9, Colo.

June 21-23. Pennsylvania Vocational Association, at Eagles Mere, Pa. Headquarters: Forrest Inn. Secretary: H. E. Newcomer, Court House, Scranton 3, Pa.

## Theology and Women

Mary Fitzgerald

Spring is the season for the appearance of the many brochures and pamphlets announcing summer courses. Notable in this year's number are those inviting teaching Sisters to courses in various schools of theology. In the past five years at least as many new institutions of theology for women have appeared, all of which can trace their lineage to the first founded and most formally organized of such schools, St. Mary's School of Sacred Theology at Notre Dame, Ind.

When Sister Madeleva, president of St. Mary's College, bravely asserted that she would found a graduate school in which women might study theology, a shocked and dismayed silence was the response; but a new era in Catholic education began. Those who now complacently contemplate

what Sister Madeleva's decision has brought about have no comprehension of what travail she endured. When she began her search for professors, pious eyebrows were raised, and learned foreheads drawn. Shall it be whispered that those who should have hurried to her support, hesitated, doubting both the rock of her inspiration and the rod of her will. But alone and valiantly, she persisted in her efforts. From the most discouraging beginning and inconceivable opposition in the summer of 1943, St. Mary's School of Sacred Theology has grown surely and securely.

When the results of the first courses at St. Mary's were observed, other colleges began offering theology in their summer catalogues and sud-

denly it became the fashion. From California to Rhode Island, it is now popular and proper; and veils and bonnets, flutes and coifs, fill the learned lecture halls, once sacrosanct to the clergy. Catholic universities and colleges now preen complacent curricula, counting hours of St. Thomas, suggesting seminars in the Sentences of Peter. Campus walks that echoed gentle arguments on tests and measurements, now hear phrases from the Fathers tossed back and forth in new familiarity.

In viewing this changed scene, religious Sisters cannot help but feel a certain pride in the fact that it was a woman who gave theology to women.

## New Books of Value to Teachers

### Cebco FilmGuides

By Theodore Eckert. College Entrance Book Company.

A series of filmguides have been issued to accompany the Discovery Problems workbooks, published by the same firm, for several subjects. General science, biology, chemistry, and physics are covered in the workbooks and the filmguides list movies that contain material helpful to the course with a page of preparation and review concerning each movie. Such integration of text, workbook and film greatly stimulate the student to further independent study.

### Cooking for Christ

By Florence Berger. Cloth, 127 pp. National Catholic Rural Life Conference, 3801 Grand Ave., Des Moines 12, Iowa.

Mrs. Berger has gathered recipes to accompany all the feasts of the liturgical year. She takes them from the traditional menus of many countries and tells the story connected with each recipe. These stories make interesting table talk when the finished product is served, and the products themselves make excellent eating. This book gives the busy housewife a wonderful chance to bring her religion into her daily work.

### Our Heritage

By Sisters of Loretto. Paper, \$1. Published by Ladies of Loretto, St. Gregory's Convent, 1711 W. Mitchell Drive, Phoenix, Ariz.

This is a pageant arranged for any number of children. Its purpose is to teach the children about the Holy Year.

(Continued on page 35A)





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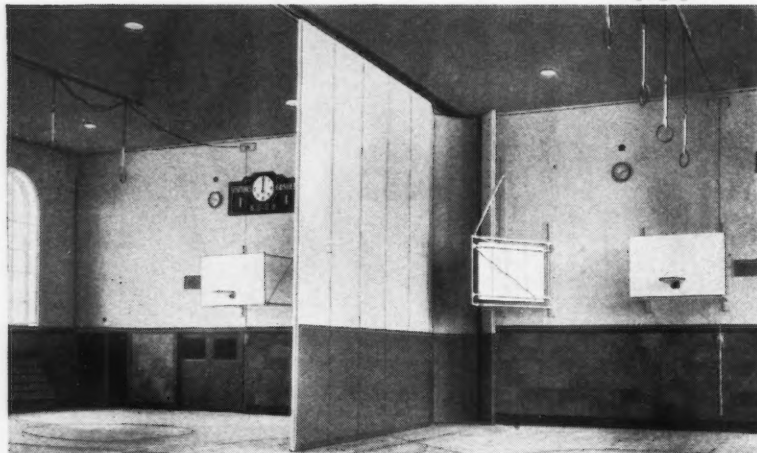
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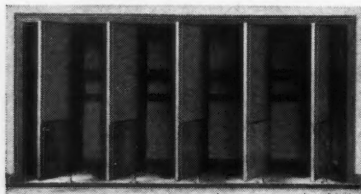
R-W DeLuxe FoldeR-Way Partition, Central School, Goshen, New York. Robert R. Graham, Architect.

Because of its high standard of excellence and performance, the R-W DeLuxe fully automatic electric soundproof folding partition is now specified by leading School Architects and demanded by progressive Boards of Education as the best solution to current problems of space and expenditure.

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## Educational Films

(Concluded from page 172)

### Science

#### HOW WE GET OUR POWER

*Young America*. 1949. 10 min. Sound. \$40. Elem., Jr. H., Sr. H., Col., Tr., Adu.

#### THE STEAM ENGINE

*Young America*. 1949. 10 min. Sound. \$40. Elem., Jr. H., Sr. H., Tr., Adu.

#### PRINCIPLE OF THE GENERATOR

*Young America*. 1949. 10 min. Sound. \$40. Jr. H., Sr. H., Col., Tr., Adu.

#### SEARCHLIGHT ON THE NATIONS

*FON*. 1949. 20 min. Sound. \$42. Rent \$3. Jr. H., Sr. H., Col., Adu.

#### WATER FOR A THIRSTY LAND (SOUTHWESTERN U. S.)

*UWF*. 1949. 20 min. Sound (Earth and its peoples). \$100. Rent \$6. Elem., Jr. H., Sr. H., Col., Adu.

#### SOLIDS, LIQUIDS AND GASES

*Young America*. 1949. 10 min. Sound (Elementary science series). \$40. Elem., Jr. H., Sr. H.

#### THE CELL—STRUCTURAL UNIT OF LIFE

*Coronet*. 1949. 10 min. Sound. \$45; also color \$90. Jr. H., Sr. H., Col., Adu.

#### MICROSCOPE AND ITS USE

*Young America*. 1949. 10 min. Sound. \$40. Jr. H., Sr. H., Col.

#### LET'S LOOK AT ANIMALS

*Young America*. 1949. 11 min. Sound (Elementary science series). \$40. Pr., Elem.

#### THE ZOO

*EBF*. 1949. 11 min. Sound. Color \$90.

Rent \$5. Pr. Elem., Jr. H., Sr. H., Col., ANTS

*EBF*. 1949. 11 min. Sound. \$45. Rent \$2.50.

Elem., Jr. H., Sr. H., Col., Adu.

#### COTTON PLANTING

*Hoefler*. 1949. 11 min. Sound. Color (Cotton series). \$45; also in color \$80. Elem., Jr. H., Sr. H., Adu.

#### MODERN SURGERY

*ForumEd MOT*. 1949. 18 min. Sound. \$55. Jr. H., Sr. H., Col., Adu.

### Sociology

#### THE SUPREME COURT

*Coronet*. 1949. 10 min. Sound. \$45; also in color \$90. Sr. H., Col., Adu.

#### SCHOOL IN COLOGNE

*BIS*. 1949. 15 min. Sound. \$47.50. Rent \$2.50. Sr. H., Col., Adu.

#### YOU AND YOUR WORK

*Coronet*. 1949. 10 min. Sound. \$45; also color \$90. Jr. H., Sr. H., Col., Adu.

#### PRODUCTIVITY—KEY TO PLENTY

*EBF*. 1949. 20 min. Sound. \$76.50. Sr. H., Col., Adu.

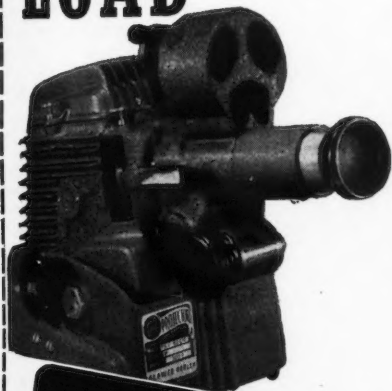
#### CLEARING THE WAY

*FilmProgram*. 1949. 35 min. Sound. \$75. Rent \$5.50. Jr. H., Sr. H., Col., Tr., Adu.

#### QUEST FOR TOMORROW

*FilmForum FD*. 1949. 21 min. Sound (In the eyes of the church). \$87.50. Rent \$5.25. Jr. H., Sr. H., Adu.

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## New Books

(Continued from page 32A)

### Short Readings on the Mysteries of the Rosary

By Dominican Sisters. Paper, 43 pp., 15 cents. Dominican Sisters, Marywood, Grand Rapids, Mich.

This little book was written to help those who have difficulty in meditating on the mysteries of the rosary as well as for those who have a devotion to the first Saturdays in honor of Our Lady of Fátima. Although not strictly in meditation form, it is hoped that the sentiments contained in the reading will become, after repetition, one's own thoughts.

### The Catholic Church in the United States

By Theodore Roemer, O.F.M.Cap., Ph.D. Cloth, 452 pp., \$5. B. Herder Book Co., St. Louis 2, Mo., 1950.

This book is not for historians, litterateurs, or scandal mongers. It is meant to be a college textbook. As such it presents a core of basic facts rather than new viewpoints.

Father Roemer's book offers a digest of the literature which exists in this field. The footnotes refer mostly to English books which even modest libraries possess. By consulting these works students are expected to find their way to the original sources. Since an adequate bibliography for American Church history has been published recently, a lengthy bibliography was judged superfluous. The reader is casually cautioned about Reilly's work on the school controversy (p. 298) and about Baudier's bias (pp. 134, 139, 159) but Short's jarring literature on Marquette (p. 44) passes unappraised. Periodical literature is rarely cited.

The first section of the book, which starts with the year 1492, makes the hardest reading because of the disjointed events that had to be treated. This part is subdivided into periods of unequal length, but, starting with 1780, each decade comprises a chapter. This arrangement facilitates finding information but, on the other hand, it militates against continuity. Moreover it constrained the author to give equal attention to listless as well as to tense eras. By submitting to this discipline, he produced a work of uniform texture.

Because the Church commonly deals with concrete problems, the historiographer can easily become too deeply enmeshed in general history, yet to eschew background entirely is to produce a book which students cannot understand. Father Roemer has avoided both extremes.

To keep the organizational side of the Church in the foreground, the author stressed diocesan fission and the arrival of religious orders. He chose to be objective and jejune throughout leaving it to the instructor to be stimulating and succulent.

Since every work of this kind is highly selective, it is futile to argue about omissions. The reviewer, to cite just one case, thinks the Spanish-American war was neglected. Archbishop Ireland was deeply involved in its politics, Bishop Spalding denounced imperialism with rare audacity, and 282 Sisters served as nurses.

But as it stands this work will be of tremendous value to schools and it will provide pleasant, profitable reading for those who are interested in our Catholic past but are indifferent to detailed monographs.—Rev. B. J. Blied, Ph.D.

### The National Catholic Almanac, 1950

Compiled by the Franciscan Clerics of Holy Name College, Washington, D. C. 832 pp., paper, \$1.50, cloth, \$2. St. Anthony's Guild Press, Paterson, N. J.

The Holy Year edition of the *National Catholic Almanac* contains its usual wealth of Catholic facts and general information and in addition features information regarding the Holy Year—its history, its proclamation, scheduled pilgrimages, etc.

(Concluded on page 36A)



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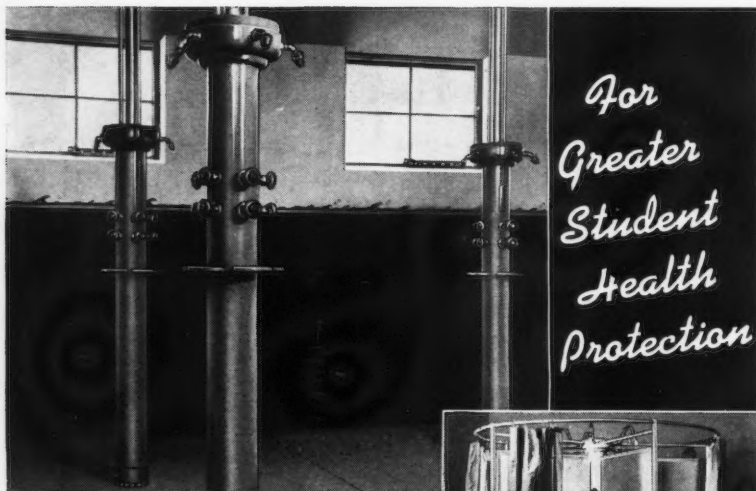
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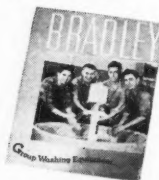
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## New Books

(Concluded from page 35A)

The inclusion of a table of contents, the larger type headings, and the rearrangement of certain information add much to the general format and make the information more easily available.

Other new features include lists of cathedrals in the United States, with patronal names and rectory addresses; Biblical references in the lists of discourses, parables, miracles, etc., of Christ; explanation of a few Christian symbols; and Pulitzer prize awards from 1917-49.

The book is a valuable reference tool for the home, school, and library. However, some of the general information and statistics—such as weights and measures, numbers and names of public officials, history of airplanes, etc., except in so far as they pertain to Catholic life—might

well be omitted to make room for more Catholic information: more explanation of Christian symbols, more short biographical material on saints, suggested list of baptismal names, suggestions for home libraries or for general reading and self-improvement—not merely a list of recent publications.

### Fitting God Into the Picture

By Mary Lewis Coakley. Cloth, 223 pp., \$2.50. Bruce Publishing Co., Milwaukee 1, Wis.

"To attain salvation and happiness even in this life, we must spiritualize our lives." This quotation sums up the message Mrs. Coakley delivers in this timely book of aid to the world weary. She maintains that once we bring God firmly into our lives and live always aware of His presence, the weariness will leave us. Married and single women in particular will find advice that pertains most directly to them and it is

good practical advice, but the ideas found in this book are applicable to every type of person in every walk of life: Older students will find that it will give purpose to their days.

### The Catholic Writer Yearbook, 1950

Compiled by Edoardo Marolla. Paper, 25 pp., \$2. Marolla Press, Pence, Wis.

This is the eighth annual edition of a comprehensive list of Catholic daily, weekly, and monthly publications which regularly purchase articles, news stories, and/or fiction. A writer who is seeking an outlet for his scripts will find here a dependable guide.

### What Are These Wounds?

By Thomas Merton. Cloth, 192 pp., \$2.50. Bruce Publishing Co., Milwaukee 1, Wis.

*What Are These Wounds?* is the biography of St. Lutgarde of Aywieres, a thirteenth-century Trappistine who was one of the earliest recorded cases of stigmatization. St. Lutgarde lived at the turning point of Christian devotion, the time of St. Francis, and did much to influence the mode of Christianity during and after her life. The book is written in Thomas Merton's usual lucid prose. It paints a clear picture of the life of this contemplative who sought to atone for the sins of her generation by living only for God.

### What Parents Should Tell Their Little Ones on Sex

By Rev. Dr. L. Rumble, M.S.C. Paper, 46 pp., 15 cents. Radio Replies Press, St. Paul 1, Minn.

This pamphlet starts the principles set forth by Popes Pius XI and Pius XII and suggests practical applications for parents.

### The Answer to Communism

The Encyclical of Pope Pius XI on Atheistic Communism with outline and index by Dr. Francis Joseph Brown. Paper, 79 pp., 50 cents. Outline Press, Inc., Chicago 12, Ill.

The author of this outline and index is chairman of the department of economics at De Paul University, Chicago, Ill. The work carries an imprimatur.

### Federal Aid to Education

By Robert C. Hartnett, S.J. Paper, 48 pp., 25 cents. The America Press, New York 17, N. Y.

Father Hartnett discusses the rights of children attending nonpublic schools in this sequel to *Equal Rights for Children*.

### Communion Crusade

By Rev. Lawrence G. Lovasik, S.V.D. Paper, 100 pp., 35 cents. Radio Replies Press, St. Paul 1, Minn.

An urgent invitation, a clear statement of the conditions necessary, and an answer to doubts and objections.

### Guilty of Treason (Shooting script)

By Emmet Lavery. Paper, 126 pp., 25 cents. Catechetical Guild, St. Paul 1, Minn.

This is the shooting script that was used in making the movie *Guilty of Treason*. It contains all the directions for camera shots and explanations of terms used in the script. The pamphlet is excellent material for groups to study and discuss, as it is historically true.

### Discovery Problems in General Science

By Theodore E. Eckert, M.S. Paper, 284 pp. College Entrance Book Co., New York 11, N. Y.

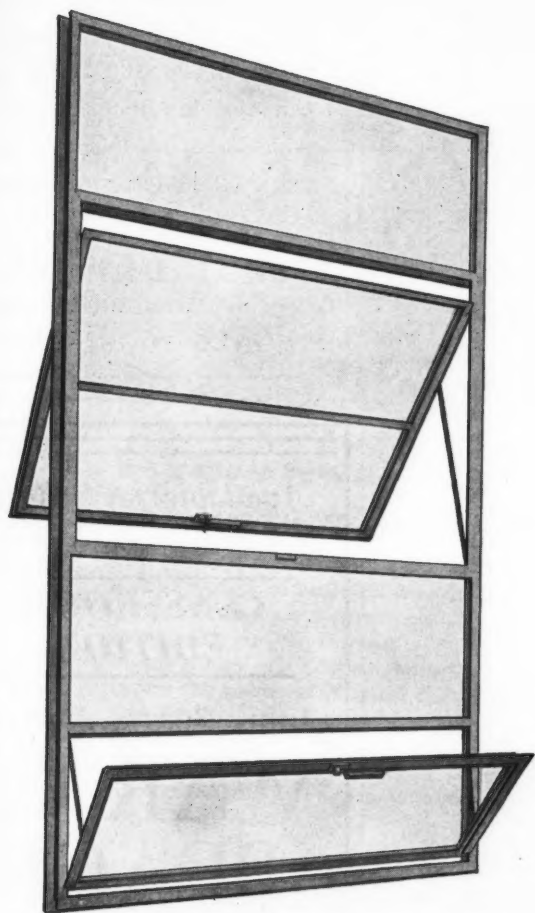
A ninth-grade workbook which will be accompanied by a booklet of Filmguide lesson sheets. Unit tests will also be provided. Contains many student activity diagrams.

### Laus et Jubilatio

By Rev. Carlo Rossini. Flexible cloth, 188 pp., 70 cents. J. Fischer & Bro., 119 W. 40th St., New York, N. Y.

This is book II of *Plainchant for Schools*. It is a standard Gregorian manual for church choirs, high schools, colleges, and seminaries.

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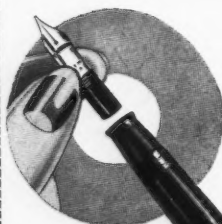
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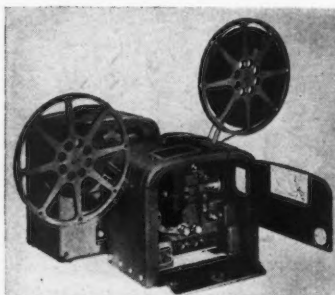
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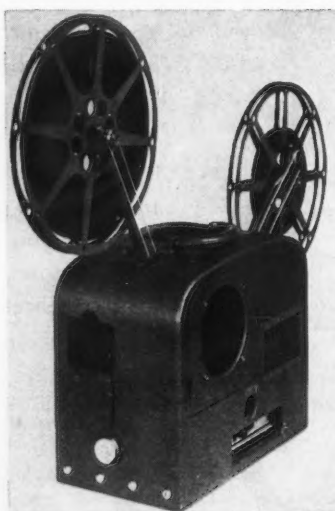
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(Continued on page 40A)

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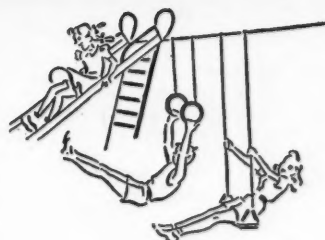
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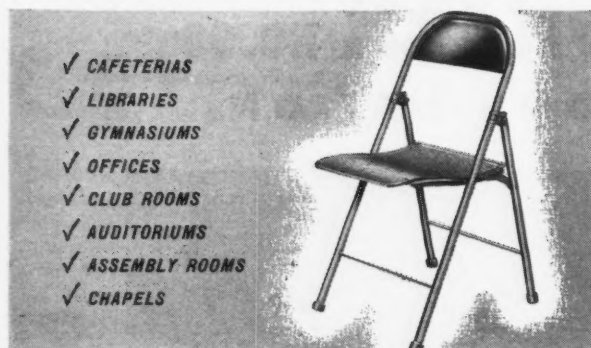
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**DOWNTOWN DIVISION**

302 Broadway — New York 7, N. Y. — BA 7-1366

**New Supplies**

(Continued from page 38A)

**"Super Proval" Projection Lens**

This new lens, called the Super Proval, projects 16mm. movies to the edge of the screen with extreme sharpness and contrast. The new lens contains a new "field corrector" element and is held to an accuracy of within five wave lengths of light or about 55/1,000,000ths of an inch. This Bell and Howell lens will be standard equipment on all new B&H projectors at no additional cost. It will also be available as an accessory lens for Bell & Howell projectors now in the field.

**New Film On Sound Projection**

Of special interest to school administrators faced with the perplexing problem of selecting proper sound motion picture equipment for their schools is a new film entitled, "The Show Must Go On." The film, released by Bell & Howell, traces the history of motion picture projection from the days of the nickelodeon up to the present time. The film indicates that children and adults now accustomed to fine quality theater projection will not be satisfied with anything less in their own schools and churches. The features necessary to provide dependable, brilliant projection and lifelike sound are then dramatically demonstrated. The film is in full color and may be seen by writing Bell & Howell Co., 7120 McCormick Rd., Chicago 45, Ill.

**GoldE Projectors****GoldE Filmatic**

A triple purpose slide film projector with built-in, motor driven, forced-air cooling: (1) for single frame slide film; (2) for double frame slide film; (3) for 2 by 2 (35mm.) Kodachrome or black and white slides. The Filmatic is engineered and built like a professional motion picture projector but does not require a professional operator.

A 300-watt lamp with an efficient optical system assures brilliant sharp images. A new rewind feature saves time. The film is ready for showing immediately after use without rewinding.

*A GoldE Filmatic Slide Film Projector.***GoldE High Power**

The GoldE 1000-watt is an all-purpose slide and film strip projector, double-blower cooled. It projects anything from 2 by 2 (35mm.) up to 3 1/4 by 4, both slides and double-frame film strip. It is quite flexible in choice of lenses, adjustments, and convenience of operation.

**GoldE Nu-Manumatic**

This efficient projector may be used with 200-, 100-, or 300-watt bulbs. The blower cooler plus the filter of heat-absorbent glass protects the slides. It has a precision optical system, manu-

matic slide carrier, smooth focusing, and easy adjustment.

For information about any GoldE projector write to: GoldE Mfg. Co., 1220 W. Madison St., Chicago 7, Ill.

**GoldE Binder**

The GoldE aluminum Snap-It binder for 2 by 2 slides is an ideal simple mounting for slides.

**Spencer Delineascopes****Model MC**

An ideal projector for color slides or slide films, or a combination of both. Features of this efficient, small portable projector are: triple action

*The Model MC Delineascope.*

fan cooling; instantaneous film threading; removable slide film unit; noiseless motor; no pressure plate; rapid change from single to double frame; 360-deg. rotatable front; heat-absorbing glass; double lamp house; Americot objectives.

(Continued on page 42A)



# MODERN...as tomorrow

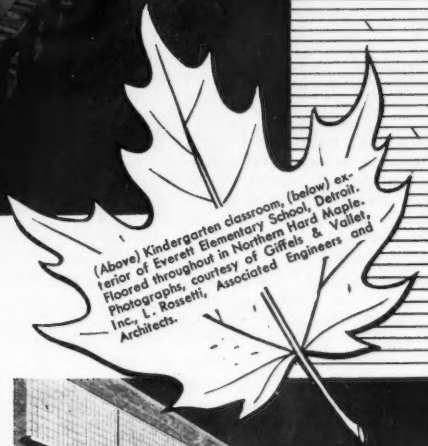
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May we send you newest **MFMA** folders covering latest approved list of finishes and finishing methods, as well as the economy possibilities of Second and Third Grades?



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**TORNADO\* is powerful!** So powerful that one stroke over the surface instantly removes all dirt, dust, debris, water, mud and snow. No need to restroke an area over and over again to get the surface really clean. **TORNADO\*** has the power to do it with one stroke only. Saves time and labor. Far more powerful than any domestic cleaner, yet light in weight, easily carried and handled. Gives you greater suction horsepower than any other cleaner.

**TORNADO\* is efficient.** Cleans carpeted and bare floors, wall, blinds, drapery, upholstery, quickly, safely, thoroughly. Adds years of life to floor coverings because it removes the grit that cuts the fibre. As a furnace cleaner it has no equal.

**TORNADO\* is versatile.** Cleans motors, radiators, grills, ducts, screens and similar hard-to-reach places. Power unit is instantly removed to become a powerful, high-velocity portable blower. Shoots a blast of clean, dry air which safely removes all dirt and dust. Same power unit serves as a pack-carried vacuum cleaner for cleaning stairways, congested areas and all hard-to-reach places where the use of a conventional cleaner is not practical. You'll save cleaning time... cut cleaning expenses... lessen your janitor's burden... with a **TORNADO\*** All-purpose Cleaner.

**BULLETIN 592 CONTAINS COMPLETE INFORMATION... write for it!**

\*Trade Mark Reg. U.S. Pat. Off.

**BREUER ELECTRIC MFG. CO.**  
5104 Ravenswood Avenue  
Chicago 40, Illinois

## New Supplies

(Continued from page 40A)



*The New AO Performer 150 Delineascope*

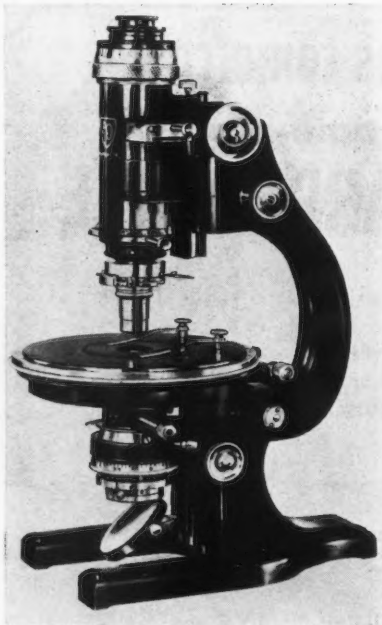
### Colorslide Projector

A new, popular priced 2 by 2 colorslide projector, the AO Performer 150 Delineascope, has been announced by American Optical Co. The instrument places an exceptionally high light output on the screen from the 150-watt lamp, the company states, yet remains cool enough for comfortable handling. Skilled optical design is reflected in the high fidelity of color reproduction and the evenness of illumination over the entire picture area.

For information write to the American Optical Co., Southbridge, Mass.

### American Optical Microscopes

Twelve new Spencer Polarizing Microscopes incorporating highly efficient polaroid optical elements in place of calcite, at prices ranging down to approximately one third less than previous models with calcite, have been announced by American



*This is one of the 12 new Spencer Polarizing Microscopes offered by American Optical Co.*

Optical Co. The Polaroid elements, according to the company, "have been very well accepted by petrographers and chemical microscopists who have found their performance to be outstanding with respect to durability, resistance to heat, sensitivity of extinction point, freedom from residual color, and image contact."

For information write to the American Optical Co., Southbridge, Mass.

(Continued on page 45A)

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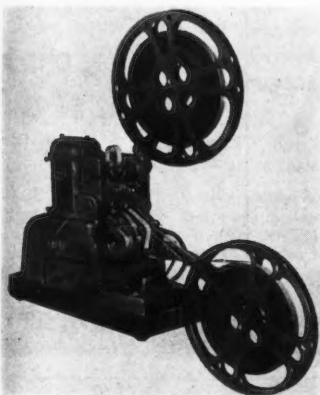
## New Supplies

(Continued from page 42A)

### Remington Rand Acquires Rights to Film Reader

Remington Rand Inc. has acquired exclusive sales rights to the American Optical Company's Electronic Drive 16mm. Microfilm Reader, the two companies announced in a joint statement recently. Equipped with interchangeable lenses, the unit is unique among other microfilm readers on the market in that it permits the viewing of microfilm material in varying degrees of reduction from 17 to 37 diameters. Film can be run through the reader at variable speeds and in either advance or reverse order, and a simple hand manipulation regulates the flow of film in vertical, horizontal, or diagonal progression. Focus and light intensity are also adjusted by finger-tip controls. The reader is light and may easily be carried from room to room.

For information write to Remington Rand, Inc., 315 Fourth Ave., New York 10, N. Y.



The New Ampro Stylis.

### New Ampro Stylis

The new lightweight (less than 29 pounds with carrying case) 16mm. sound-silent projector. Especially adapted to use in the classroom. May be set up in a few seconds. The projector mechanism and sound head design incorporate the basic features of time-tested Ampro precision produced equipment. Uses standard lamps up to 1000 watts. Equipped with Coated Super 2-in. Fl. 6 lens, which is easily replaceable. Operation extremely simple and all parts easily cleaned or adjusted. Unconditional guarantee by Ampro against defective material and workmanship.

### Amprosound

The Premier-20 sound-on-film 16mm. projector, current model, has an extremely simplified design with features described under Ampro Compact. It has interchangeable lens and gives brilliant illumination with standard prefocused lamps, including 1000 watts. The speaker is a 12-in. Jensen permanent magnet dynamic model with a wide range for moderate sized auditoriums.

### Ampro—Arc 20

Here is a 16mm. high intensity arc sound-on-film projector and multipurpose amplifier for brilliant screen illumination, projection of professional quality, and high fidelity sound reproduction for large audiences.

### Ampro Imperial

The Imperial silent 16mm. projector has a swing-out gate which permits inspection and cleaning without disturbing the focus. There is a still picture button for stopping any frame indefinitely, and an automatic safety shutter prevents blistering or burning of film. A pilot light facilitates threading in a darkened room.

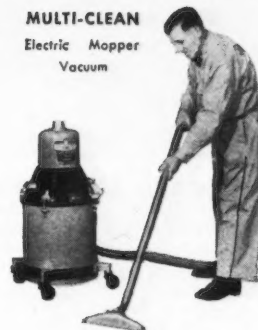
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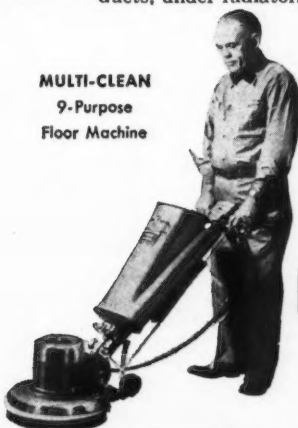
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Amproslide Model 30D Dual Slide  
Projector.

### Amproslide Model 30-A

The model 30-A for ready mount, glass or bantam slides has the same general features as the dual-purpose model 30-D.

### Amproslide Model 30-D

This is a dual-purpose slide projector for 2 by 2 slides and 35mm. strip film. A greatly improved projected image is said to result from curved film guideways. This projector may be operated with one hand. It produces a brilliant projection in color or black and white.

### Ampro Service

Ampro offers a planning service for its 16mm. arc movie equipment—why?, when?, how?, and where?, including advice on installation, projection distance, booths, etc. For this booklet and any other information write to: Ampro Corporation, 2835 N. Western Ave., Chicago 18, Ill.

(Continued on page 46A)



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Never before has low-cost seating offered so much! Here's an all-steel, indestructible folding chair that adds lounge chair comfort to sturdy dependability. Welded tubular frame, baked enamel finish in choice of colors. Cushioned rubber feet, noiseless action, compact folding. "Ionia" Model 40 takes the spotlight from coast to coast! Write today for folder and prices.

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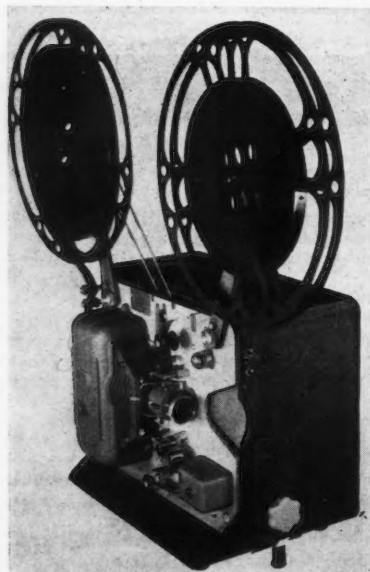
## New Supplies

(Continued from page 45A)

### De Vry Projectors

#### De Vry 16mm. Sound Projector

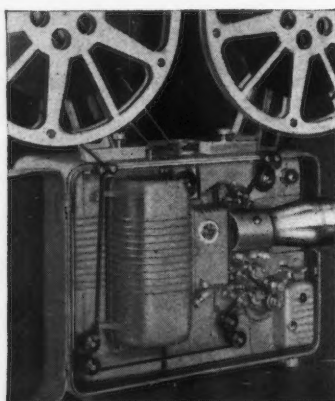
"Devrylite," new 1950 model 16mm. sound motion picture projector has been announced by the De Vry Corp. Three "Devrylite" models are



New "Devrylite" 16mm. Sound-Silent Movie Projector.

available. A single case model with built-in amplifier, built-in, detachable 6-in. Alnico V permanent magnet speaker and a preview screen, weighs only 31 pounds. A dual case model includes an 8-in. loud-speaker in separate case, instead of the built-in 6-in. loud-speaker. A combination model includes both the built-in loud-speaker, and the 8-in. loud-speaker in separate case. All models feature new, streamlined cases.

For information write to De Vry Corp., 1111 Armitage Ave., Chicago 14 Ill.



De Vry Super 16 Projector and Amplifier.

#### The Super 16

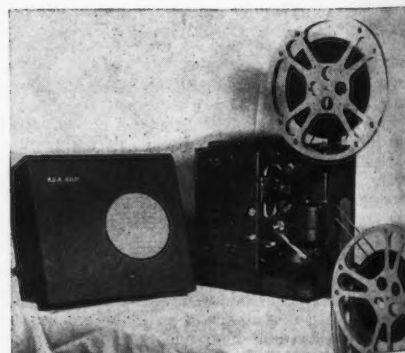
This is a dual model (projector and amplifier in one case — 37 pounds; speaker in a matching case — 15 pounds). This is the commercial model of the projector De Vry designed to meet or exceed army and navy specifications.

### RCA 16mm. Projectors

#### RCA 400 Junior

The RCA 400 Junior is offered as a professional quality one-case projector. The 8-in. speaker is incorporated in the lid of the case. A unique feature is that of high speed gears made of nylon which are quieter and wear longer than gears of steel or fiber. The manufacturers will give you complete details of the professional construction and efficiency of this remarkable new projector.

Visual Products Radio Corp. of America, Engineering Products Department, Camden, N. J.



The new RCA "400" Junior is a single-case projector. It retains the quality of the earlier models in the "400" series while meeting the requirements of those who want one-case equipment.

#### RCA Dual Channel Consolelette

The new program consolelette for medium-size (Continued on page 50A)





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Superb styling . . . smart good looks . . . true comfort . . . all in one gym suit. NATIONAL SUITS are the choice of hundreds of schools . . . the favorite of thousands of students. Many attractive styles to select from.

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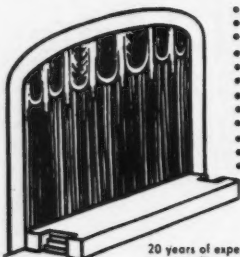
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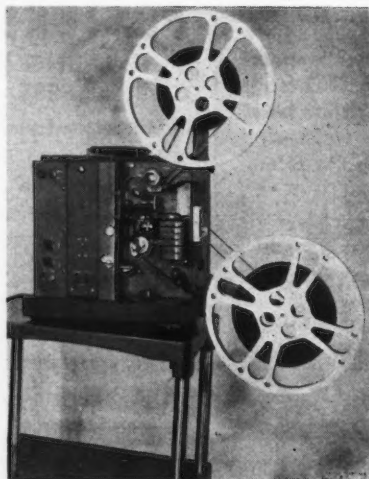
## New Supplies

(Continued from page 46A)

sound systems (RCA Type MI-12780) is designed to permit dual programming of radio or recorded programs or special announcements to loud-speakers in as many as 60 locations.

Capable of a variety of instructive or recreational uses as well as communication and administrative control services, the new dual channel consolette (RCA Type MI-12780) provides nine input circuits and facilities for simultaneous transmission of a single program, with the second channel reserved for intercommunication with any location.

For further information write Visual Products Radio Corp. of America, Engineering Products Department, Camden, N. J.



RCA "400" Senior 16mm. Sound Motion Picture Projector provides theater-quality reproduction of 16mm. sound and pictures for larger audiences, auditoriums, or larger rooms.

### SVE Projectors

#### Instructor-300

The Instructor-300 Projector is a deluxe tri-purpose projector for 2 by 2 slides, single and double frame film strips. It has even, smooth "film feed" threading. Film advances or reverses without scratching or tearing. The optical system is coated.



The Instructor 300, a deluxe tri-purpose projector.

#### Professional-1000

The Professional-1000 incorporates all of the exclusive SVE features of the Instructor-300 plus quiet, dependable blower cooling. This projector is

(Concluded on page 52A)

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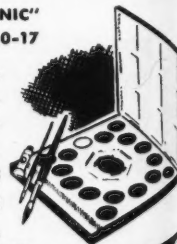
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(Concluded from page 50A)

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### New Library Bureau Catalog

A detailed catalog on its new line of library furniture and equipment has just been published by the Library Bureau of Remington Rand, Inc. The 52-page, fully illustrated booklet contains pictures, descriptions, and catalog data on modern wood furniture of the "Trend" design, as well as custom-made charging desks, wood and steel shelving, exhibit cases, magazine racks, fire-resistive cabinets, and other library products and services.

The catalog, identified as LB 403 1-50, may be obtained at any *Remington Rand* Branch Office, or by writing to the *Home Office* at 315 Fourth Ave., New York 10, N. Y.

### GE Booklet

A picture-type booklet entitled, "Applied Research—The Construction Materials Laboratory in Action," has been published by the Construction Materials Department of GE to show the activities of a modern industrial laboratory. The booklet is divided into sections covering the activities of the chemical, insulation, metallurgical, and electrical sections of the laboratory and describes equipment and methods used for testing, developing, and specifying materials. Suitable for high school or college level, the booklet may be obtained by any accredited school by writing to: *General Electric, Construction Materials Dept. Bridgeport 2, Conn.*

### MFMA Approved List

The Maple Flooring Manufacturers Association recently announced publication of its approved heavy duty and gymnasium-type floor finish list, dated March 1, 1950. The listing includes floor finishing products which have passed the MFMA official laboratory tests in accordance with a revised formula.

The list may be obtained by writing to the *Maple Flooring Manufacturers Association*, 46 Washington Blvd., Oshkosh 3, Wis.

### 1950 Voit Catalog

W. J. Voit Rubber Corp. has put out its 1950 Athletic Equipment Catalog. New and improved items illustrated and described include the XB20 Custom Built Basketball, now made with "cold rubber"; an improved line of PG Utility Balls; an improved and more versatile BT 2 Professional Model Baseball Batting Tee; a three-quarter length Air Mattress; Ear Protectors for swimming; and a redesigned and improved Surf Rider. In all, some 75 items are catalogued.

Copies of the new catalog may be obtained by writing to the *W. J. Voit Rubber Corp.*, 1600 E. 25th St. Los Angeles 11, Calif.

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